

THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"

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ENVELOPE MESSAGE

CHRISTMAS DAY!

The Advent of Jesus enunciated this principle: They alone are gentle-folk who think gentle thoughts and do gentle deeds. Such keep the Feast of Christmas every day in the Name of Him in Whose honor all Christmas songs are sung and all Christmas trees are lighted—the Man of gentleness and consideration. The first gentleman! "God rest you, merry gentlemen, Let nothing you dismay, For Jesus Christ, our Saviour, Was born on Christmas Day."



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PHILADELPHIA, PA., DECEMBER 28, 1938

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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LUTHERAN REFUGEES?

By Clarence E. Krumbholz, Executive Secretary, Board of Social Missions, United Lutheran Church

[Note: At the request of the American section of the Lutheran World Convention Executive Committee, Dr. Krumbholz is undertaking a great share of the burden of counseling and assisting the Lutheran refugees who are daily arriving in this country.]

THERE IS no longer any question about it. Among the thousands of refugees who are seeking a haven of safety in America there are Lutherans. No one knows how many there may be, but it is conservatively estimated that there are in this country now several hundred. This number is bound to increase in the weeks and months to come. Every day insistent calls for helpful service to these sorely stricken people flow into the American office of the Lutheran World Convention at 39 East 35th Street, New York City. It is unthinkable that a deaf ear can be turned to their tragic needs.

For more than a year, the American representatives of the Lutheran World Convention have been increasingly aware of the growing problem. Now a plan for regular service to Lutheran refugees has been worked out and is in operation.

A Task That Challenges

Already it is apparent that this is a task of no mean proportions. Day by day it grows in volume and in difficulties. Heartrending letters are coming from Europe begging for assistance to secure passports and affidavits. Many of these petitions cannot be met because of Government regulations regarding immigration.

There are many of these brethren who are arriving weekly from across the seas. They must be cared for, advised and, if possible, placed in employment. This in itself is a task that challenges the resources of the whole Church.

Let it be understood that these people who come are for the most part skilled workmen, professional people and university graduates. There are doctors, teachers and musicians among them, as well as trained artisans and skilled technicians. And they are willing to work.

What the Church Can Do

Here is an opportunity for Lutheranism in America to demonstrate a spirit of co-operative good-will and service. Our educational institutions can be of service by using some of these refugees in their various departments. There is now available a teacher of languages and a professor of music. Our hospitals can help by providing a place even temporarily for doctors. Inner Mission institutions can also help. Pastors can assist by notifying us of work that may be available for some refugee. We want it known that these newcomers desire to work, not loaf.

Funds Needed

It is at once apparent that this task cannot be done without funds. Emergency relief for food and shelter, transportation charges to places where openings are found and a multitude of other needs can only be met by money. The Lutherans of America cannot close their hearts to these brethren who are victims of oppression and disaster. We must at least care for our own among these refugees. An earnest appeal is made for your help in whatever way you can give it. Contributions for Lutheran Refugees may be forwarded to The Lutheran World Convention, 39 East 35th Street, New York, N. Y. Promptness in responding to this appeal will relieve the needs of suffering brethren and at the same time dissolve despair.

SOLVING OUR PROBLEMS

By Frederick H. Knubel, President, United Lutheran Church in America

PROF. A. R. WENTZ is one of the American members of the Executive Committee of the Lutheran World Convention. His wife and he are on an extensive tour of Lutheran mission fields and will bring back to us all the results of his experienced studies. He will also attend as an American delegate the International Missionary Council, in its meeting near Madras, India. The Council meets only once each ten years and has serious questions to answer in these troubled times for the world and for Christianity. Other American delegates are, Miss Katharine Lehman, secretary of the Women's Missionary Society of the American Lutheran Church, and Mrs. O. A. Sardeson of the Women's Missionary Society of the United Lutheran Church in America. All of them will visit the great Lutheran mission fields in India, and we in America can expect to profit greatly by these new personal contacts.

Dr. Wentz, however, has been given special charges on behalf of the Lutheran



DR. AND MRS. A. R. WENTZ IN CHINA ON WAY TO THE MADRAS CONFERENCE

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PEACE ON EARTH

By E. A. Repass, Columbia, Pa.

OF PEACE on earth the angels sang,
Till hills of old Judea rang.
The shepherds heard that gladsome word
In wondrous glory of the Lord.

The angels sang of good will, too,
And if we loved as men should do,
Perhaps world peace we should have, when
We rightly love our fellowmen.

Since peace on earth all hearts do crave,
From war and strife vouchsafe to save;
Lord, hear us then we humbly pray,
And teach us how to love today.

Thus shalt thou hear, nor us gainsay,
And answer us in thine own way;
And peace shall come to bless the earth
As angels sang at Jesus' birth.

World Convention. He will meet with the Lutheran representatives from many countries at Madras, in a special meeting. It will be almost an extra gathering of the Lutheran World Convention. Several members of the Executive Committee from other countries will be in attendance. These men know intimately the many problems of the Executive Committee and they will be considered. The meeting therefore constitutes one more forward step in the growing and vital Lutheran solidarity in the world. We have no political ends to further, but we do have weighty responsibilities as Lutherans towards Christianity as a whole. They can be fulfilled only by Lutheranism as a whole. They need a personal, prayerful consciousness of responsibility on the part of the individual Lutheran.

Another helpful step will be furthered by this meeting in far-off India during December. Dr. Wentz will stress the importance of the Lutheran World Convention which is to meet in Philadelphia during May of 1940. Present indications are that it will be the most significant gathering of Lutherans from all lands ever held. If these anticipations are to be realized the meeting must be representative of Lutheranism from every corner of the earth. This necessity will be impressed upon those who gather at Madras.

Finally Dr. Wentz will visit the Gossner Mission in India, whose problems are of such intense interest to American Lutherans and to our brethren abroad.

—U. L. C. Bulletin.

THE BEST KNOWN PROPHECY

Dr. T. W. Kretschmann's Comments for This Issue Explain the Old Testament Christmas Lesson, Isaiah 7: 10-14

WE CAN scarcely think of the Christmas story without calling to mind Isaiah's wonderful prophecy (Isa. 9: 2-7), in which he tells the story of the coming of the Prince of Peace into this world of sin, sadness, misery, war and confusion. Such a picture compels attention. Its great fascination is in its declarative utterance, "Unto us a child is born, unto us a son is given." However, overwhelmed with mystery, the godly believer had assuredly in his mind the coming of the Messiah among men as a little child who would grow up and perform the work to which he was appointed. Such was the belief of the aged Simeon who came into the temple of Jerusalem at the time when Mary was presenting Jesus to the Lord, according to the requirements of the law, and who saw in this child the fulfillment of Old Testament Messianic prophecy.

The Gospel Announcement

It would be strange indeed if the Gospels should fail to give us any information concerning the childhood of Jesus. We do not need any fabulous legends. We do not want them. They would spoil the picture and detract from the reality of the story. But we do want to find the child Jesus. It alone can meet the necessity of the childhood of the race—a large part of the race and an exceedingly important part. The opening chapters of St. Matthew and St. Luke belong essentially to the Gospels. In them we find enough to corroborate the predictions of Isaiah. The Messiah did come as a child, and one who was born of a virgin. This is the emphasis of today's Old Testament lesson.

The Historical Background

Isaiah, the prophet, had an important message for Ahaz, king of Judah. Ahaz was the father of Hezekiah, his successor on the throne, who is known as one of the best kings the people of Israel ever had. Now Ahaz was one of the most wicked kings of Judah, sharing that reputation with Manasseh, the son of Hezekiah. The people of Israel were divided into two rival and hostile kingdoms, ever since the days of Rehoboam and Jeroboam. Israel to the north and Judah to the south. Israel from the beginning was idolatrous; and the idolatry crept into Judah. About the beginning of the eighth century before Christ it was becoming apparent that Israel was heading for disaster. Contrary to the plain command of God and the explicit instructions of God's prophets, they would make alliances with the unbelieving nations around them. Pekah, the king of Israel, made an alliance with Syria, the object being to attack and overcome Judah, and in fact to place a foreigner upon the throne, one of their own choosing, even the son of Tabeel. It was a great scheme, but it never materialized. Reading the account of Ahaz's career in II Chron. 28 we learn of the results of the alliance which were indeed exceeding disastrous for Judah. This must have been at an earlier period, and may account for the consternation of Judah and her king when word comes of a new alliance between the two nations to the north. This alliance is described in II Kings 16, and in this passage from Isaiah. Now what would Ahaz do? Would he turn to Jehovah? His one hope was to enter upon an alliance with a stronger nation than Syria. He cast to the winds all religious scruples, trampled ruthlessly upon all the holy traditions of his people, sacrificed the things of priceless value in Jerusalem, and made a treaty with Tig-

lathpileser, king of Assyria, who in time came into the west-land, overwhelmed Syria and wrought destruction in Israel. But that was not all. The alliance did not strengthen Judah. It introduced the Assyrians into this western country, and resulted in considerable distress and loss for Judah in the days of Hezekiah.

Now it was at the time of the new alliance between Israel and Syria, as described above, when the people of Judah were thrown into a state of terror that Isaiah enters upon the scene, has a special meeting with the king, and declares the alliance will fail and the two kingdoms will be destroyed. "Thus saith the Lord Jehovah, It shall not stand, neither shall it come to pass."



THE PROPHET ISAIAH

The Necessity of Faith

Ahaz was dealing not only with Isaiah: through Isaiah he was dealing with God. And in that relationship faith is essential. It is that experience of man in which he finds himself in relationship with God. "And without faith it is impossible to please him." It is almost impossible to over-emphasize the importance of faith to man. It brings God into his life; and it permits God to manifest himself and to work through his life. It is the indispensable pre-requisite to success—in any sphere, personal, social, economic, national or international. It is lack of faith, want of confidence that destroys the effect of human endeavor. Most significantly did Jesus bid his disciples, "Have faith in God," for this faith is at the root of all real faith.

Isaiah was well aware that Ahaz did not have faith in God. He did not believe the prophet's word spoken in the name of Jehovah. Therefore he says plainly to him, "If ye will not believe, surely ye shall not be established." It is still true, "The righteous (or the just) shall live by his faith." (Gen. 15: 6; Hab. 2: 4; Rom. 1: 17; Gal. 3: 11; Heb. 10: 38.) Such is the vitally important and fundamental principle of the Church of the Living God.

Faith Versus Sign-seeking

Seeing the lack of faith, Isaiah proposed to Ahaz that he ask Jehovah for a sign. It seems to belong to the weakness of human nature to demand some evidence that the word spoken shall be fulfilled. We recall how Jesus recognized this tendency in His word to the nobleman of Capernaum, "Except ye see signs and wonders, ye will in no wise believe" (although he did believe without a sign); and also how he condemned Scribes, Pharisees and Sadducees because of their unbelieving disposition of always demanding a sign. Jesus Himself wrought many signs. His signs were seemingly necessary in order to establish faith in Himself as the Son of God. But it certainly was not His purpose to cater to this desire to see signs. He had no sign to show Herod Antipas. There was a time when signs were seem-

(Continued on page 28)

FROM MEN IN AUTHORITY

Twenty-three Presidents* of the U. L. C. A. Synods Review 1938's Activities

CALIFORNIA

Commendable progress throughout, general participation in the Anniversary Appeal, helpful Pastors' Institutes, while not unusual, make the record for the year.

'Tis prospect, rather than retrospect, which pleases, for something new under California is in prospect, the Luther League Convention, an event in this far west.

Another ambitious project is a four-day all-Lutheran program at the Golden Gate Exposition. 1938 has been preparation time for these events.

H. A. ANSPACH.

CANADA

The Canada Synod could point to this or that event of 1938, but it prefers to rejoice in the grace of God by which its churches and people were permitted to worship and work quietly and peacefully, and that the pastors want nothing for their people but the whole Gospel as interpreted by the Confessions of the Lutheran Church.

J. H. REBLE.

CENTRAL PENNSYLVANIA

The organization of the Central Pennsylvania Synod in June is the event of the year for our constituency. It looks toward greater efficiency in congregational programs, a more genuine co-operation in synodical activity, and a larger vision of possibilities of service through the United Lutheran Church.

The four merging synods have been closely associated for many years, and a commendable co-operation has been manifest. It is to be hoped that the organization of this new synod may lead to a wholesome final re-adjustment of synodical boundaries in Pennsylvania.

M. R. HAMSHER.

FLORIDA

In Florida during the year 1938 there are many evidences of true progress in the work of the Church. It seems quite certain that the synod's apportionment for all causes will be paid, if not entirely, almost in full. Almost every parish has made notable gains in membership and is taking advanced standing in the religious life of the community. The positive preaching of her ministry gains increasing recognition in a commonwealth where the Church of the Reformation is little known.

W. E. PUGH.

GEORGIA-ALABAMA

The organization of two congregations within our synod—small numerically, but extending over a vast territory—is an "outstanding event of the year 1938"—one at Industrial City Gardens, Savannah, and one at Elberton, Ga. It is outstanding especially because our Church is so greatly needed here. It must be planted here if we are to fulfill our mission to our nation and the world. And two new congregations encourage us in the matter of developing and extending our Church.

H. J. BLACK.

ILLINOIS

The Illinois Synod, occupying the territory of the State of Illinois plus the territory adjacent to the City of St. Louis, has been interested particularly in four things during 1938.

One has been the strengthening of Carthage College, the co-educational institution on its territory. The other has been the strengthening of Nachusa Orphanage.

* The brief comments on this and the following page are from the men entrusted with executive duties by their synods: they were received by THE LUTHERAN in reply to a written request by the editor. In next week's issue the presidents will forecast plans for 1939. THE LUTHERAN in the name of its readers thanks these busy men for their prompt and thoughtful responses. Ed

Then in addition, two projects inaugurated during the year will be carried over into 1939. The first has to do with the strengthening of work in the rural areas, those areas which have been almost forgotten by the Church. Several mergers of rural parishes have been effected. This has meant that better salaries could be paid the pastors, and that men released from rural parishes could be put to work elsewhere. This process of the merging of rural parishes in the interest of greater efficiency will continue during 1939.

The second big task is a re-valuation of our work in the two great metropolitan areas served by the synod—the Chicago area and the St. Louis area. Both of these areas are destined to become much greater than they now are, and the United Lutheran Church must occupy new sections, new communities, whenever possible. A major missionary task faces us in metropolitan Chicago and St. Louis.

In order to acquaint the members of the church councils with their responsibilities, the President of Synod is meeting with groups of councils in all sections of synod. Much enthusiasm has been engendered, and it is hoped that definite results will be forthcoming. The Illinois Synod looks to 1939 as a great year.

ARMIN GEO. WENG.

INDIANA

The Indiana Synod has a distinctive spirit which defies definition. The spirit is manifested in the synod's complete and harmonious unity. Congregations and pastors work together, with the Lord, in achieving the objectives in the program for the whole Church. When the Church calls, through proper and official channels, the synod responds.

The synod is aggressively independent in its thinking and action, but subject to the will of Christ. It is loyal to the Church through its high purpose of serving Christ.

H. E. TURNER.

KENTUCKY-TENNESSEE

Helpful contacts, bringing needed information before our people through the Anniversary Appeal, Pastors' Institutes, and the U. L. C. A. Convention reports, (which went into every congregation), marked 1938 with APPRECIATION and AWARENESS: Appreciation for our opportunities and the sincere effort in analyzing today's world, and seeking earnestly to apply the Christ and His positive Gospel as the world's only hope, an awareness of our potential strength as a Church, and the responsibility in arousing our people to make their contribution as Christians.

DAVID M. FUNK.

MARYLAND

Treasurer Miller has ascribed to the Maryland Synod first rank in apportionment gifts during the years of the U. L. C. A. This year records a further gain and—comparatively speaking—a high per capita response to the Appeal for American Missions, witnessing to the fruitfulness of the Maryland tradition of local liberty and its complement, the larger loyalty to "the whole program of the whole Church." The Promotion Plan and the entertaining of the U. L. C. A. convention have strengthened this spirit.

CARL C. RASMUSSEN.

MICHIGAN SYNOD

One-third of our churches are missions receiving salary help. It is our continuous task to house them adequately and assist in their growth. During 1938 one mission erected a new building. During 1939 we shall endeavor to assist several others to do the same. We are greatly encouraged

by the renewed interest of the men in the work of the Church. A large and enthusiastic recent synod-wide gathering will be followed by others. CALVIN F. STICKLES.

MIDWEST

We are not married yet, although marriage has been proposed. Usually the party proposed to changes the name afterwards; but this lady, (former German Nebraska Synod) having reached spinsterhood, has changed the name before marriage. I am referring to the change of name from German Nebraska Synod to Midwest Synod. Reasons for change are critical age and language transition. Critical age, nearly 50 years old; language transition, major portion is no longer thinking and speaking in German. In order to prevent gradual dissolution, change of name was necessary. Approval of change by the Baltimore Convention was the outstanding event for 1938. F. W. NOLTE.

NEBRASKA

Our greatest need in the Nebraska Synod is more consecrated men for the ministry. A home-trained ministry is proving to be the most efficient. Therefore, a real need is a better supported and stronger seminary to supply the consecrated men for our field. "The harvest truly is great but the laborers are few. J. C. HERSHEY.

NORTH CAROLINA

While the North Carolina Synod realizes her shortcomings in many respects during the past year, she nevertheless feels encouraged in the main over her accomplishments. Especially is she grateful for the progress shown in her educational and missionary efforts. Lenoir Rhyne College, under the management of President Monroe, is doing a fine work. And commendable progress has been made in the development of new mission churches during the year.

J. L. MORGAN.

NORTHWEST

Two outstanding events in the Synod of the Northwest were the installation of Synodical Missionary D. H. Shelhart, by whose efforts within six months a new congregation, Bethlehem English Lutheran Church of Portage, Wisconsin, came into organic being November 27 with 68 members; and secondly, the willingness of 75 laymen to travel up to 500 miles each to speak in two congregations other than their own early in November to stimulate the annual Every Member Visitation.

R. H. GERBERDING.

NOVA SCOTIA

In looking back over the year 1938 as it is slipping away, I see in the Nova Scotia Synod a rather satisfactory year. Accessions were above average; marked improvements were made in several church buildings; and a new high was reached in ministerial education. A son of our synod was ordained to the Holy Ministry last summer and four students are enrolled in seminaries. This is very commendable for a synod of eight active pastorates.

C. H. WHITTEKER.

OHIO

In reviewing the work of our synod during the past year and attempting to single out any one outstanding event, I would mark for special mention the "Pastors' Promotional Group Meetings," held in connection with our fall conferences. By way of showing their great promise for good, I might say that they have prompted similar meetings to be held during this month and February next in our Conferences. The spirit back of these meetings is to be found in the word of our Saviour: "Tarry in Jerusalem until ye be endued with power from on high." JOSEPH SITTLER.

PACIFIC

The Pacific Synod, a widely scattered fellowship of out-post congregations, has faced with much difficulty their

financial problems even though their contributions equaled the average of the whole United Lutheran Church. Three churches, sold through foreclosure, have been redeemed through aid of the Board of American Missions. The synod, desiring a better program, has appointed a Special Finance Committee to study the problems of each congregation and to work out with it more practical plans of financial management. FRANK S. BEISTEL.

MINISTERIUM OF PENNSYLVANIA

The Ministerium rejoices in this opportunity afforded it by THE LUTHERAN to state the most distinctive feature in its plan of working to be the ever-developing program of its thirty District Conferences, enlisting seven delegates from each congregation annually for the purpose of discussing the whole work of the whole Church. E. P. PFATTEICHER.

PITTSBURGH

Apart from engaging in two major financial efforts (Thiel College and the Anniversary Appeal), the synod has this year, after long delay, been strengthening its congregational structure. The economic pick-up experienced early in the year stimulated numerous re-financings, debt reductions, mortgage burnings, building reconstructions, and the erection of two mission churches. These must be viewed as added expressions of an abiding love for the Church, since the apportionment return will probably measure up to that of 1937.

HENRY H. BAGGER.

ROCKY MOUNTAIN

In this far-flung synod, we do things other synods do, only in a smaller way and with much greater difficulty. The 1938 convention in Wyoming, the 1937 in Texas—1,100 miles between. Going to synod is an adventure with us. That we are able to meet at all is an event. Yet every pastor attended the Casper convention, and a second convention this year, the Institute, found all but two there.

R. B. WOLF.

SLOVAK ZION

The year 1938 was one of uncertainty, distress and sorrow for our Slovak brethren beyond the sea. Every member of our congregations was profoundly moved by the happenings in Central Europe. It shifted the interest from the affairs of the church to the affairs of the nation. However, this distress brought us closer to the Almighty, and re-emphasized to the Slovak Lutherans two great truths: 1. The necessity of closer union between the loosely organized churches of the Zion Synod; 2. the necessity of looking into the future instead of the past, and working for a great United Lutheran Church in America. J. IGOR BELLA.

TEXAS

The Texas Synod is eighty-seven years old, but it is certainly not suffering from old age. The synodical program of parish education was generally accepted during 1938. This plan promises to enlist all the resources of synod for the whole work of the Church. Many congregations as well as synodical groups have decided to designate the men as "The Men of the Church," the women as "The Women of the Church," and the young people "The Youth of the Church," in line with the Church's project, "The Children of the Church."

FRED W. KERN.

WEST VIRGINIA

This synod, in its Annual Lutheran Week, held this year the last week in August at Jackson's Mill presents to its constituency a program which is both unique and effective. All auxiliary organizations meet concurrently with synod. The devotional, the inspirational, the practical, the social and recreational, and business are all given proper emphasis. It exposes directly at least five and one-half per cent of the confirmed membership to every phase of the Church's program. Seeing is believing. Visit us. C. A. PORTZ.

OUR NEWS LETTER STAFF'S CHOICE

Members of THE LUTHERAN'S News Letter Staff State Their Chief Impressions from 1938

CALIFORNIA SUNBEAMS

Securing a delightful location for a National Lutheran Home for the Aged, retired ministers, and returned missionaries, in foothill, residential City of Sierra Madre, adjoining Pasadena and Los Angeles, above fog and frost; all unencumbered: Awaiting necessary funds to make the ideal a reality—in the inviting climate of Southern California.

JOHN A. M. ZIEGLER.

CALIFORNIA—GOLDEN GATE NUGGETS

The greatest obstacle to a progressive procedure in Christian activity in Northern California is the lack of sufficient funds. The Lord's work depends upon physical means, and when these are lacking the Kingdom tarries. We have no outstanding accomplishment to report because we are undernourished financially.

WILLIAM E. CROUSER.

FLASHES FROM FLORIDA

When the year of our Lord 1938 shall have rolled into eternity, the Synod of Florida of the United Lutheran Church in America will have paid one hundred per cent of its apportionment in full, if present indications may be taken at face value. This accomplishment makes it evident that congregations have also met in full current expenses.

W. E. PUGH.

GEORGIA-ALABAMA

The progress of the Georgia-Alabama Synod is retarded in many respects by the great distances between its churches. In one of its Conferences the pastors must travel an average of 135 miles to attend the conventions and institutes. Several communicants must travel 65 to 100 miles to attend the church services.

G. H. C. PARK.

ILLINOIS—CHICAGO AREA

To the young men of the Illinois Synod: men of power and training and of rare gifts; building upon the achievements of the past: accomplishments in brick and stone; the homogeneous thinking brought about through the pains of prolonged labor; to you, as under God, we commend with confidence the keeping of His church in your time and generation.

J. A. LEAS.

"VOICE OF CENTRAL ILLINOIS"

The gathering of a corps of Personal Workers in every Congregation, participating in the "Promotional Plan" of 1937, and culminating in the Anniversary Appeal of this year, has been a wholesome experience for the people of our synod. It has given them a vision of work which they can do, and a challenge to undertake greater things for Christ and His Church, locally and for the whole Church, that God's kingdom may come and His will be done.

EDWIN J. JOHNSON.

IOWA

Lutheranism has come to the definite realization that its Inner Mission Work must be co-operative. The Lutheran Welfare Society, with headquarters in Des Moines, has been formed. Synods participating are the Norwegian Lutheran Church, American Lutheran Church, The United Danish Church, the Augustana Church, and the United Lutheran Church in America.

Officers were elected, and Articles of Incorporation were adopted December 7, at the Iowa Lutheran Hospital.

Officers—President, N. Astrup Larson, D.D., Norwegian Lutheran Church; vice-presidents, the Rev. Eric Biedermann, American Lutheran Church, and Frederick J. Weertz, D.D., United Lutheran Church in America; secretary, the Rev. W. Albert Ericson, Augustana Lutheran Church; treasurer, the Rev. Theodor Jensen, Danish Lutheran Church; publicity, the Rev. D. F. Engstrom, Augustana Lutheran Church.

At the next meeting in February, work will be established in Des Moines, Iowa.

FREDERICK J. WEERTZ.

MARYLAND—BALTIMORE AREA

The outstanding achievement of the Maryland Synod in 1938 has been the entertainment of 550 delegates and 1,000 visitors to the eleventh Biennial Convention of the United Lutheran Church, in Baltimore.

Acting as host to the twentieth Anniversary Convention of our Church last October was our synod's extra-curricular activity that merits first place among 1938 synodical projects.

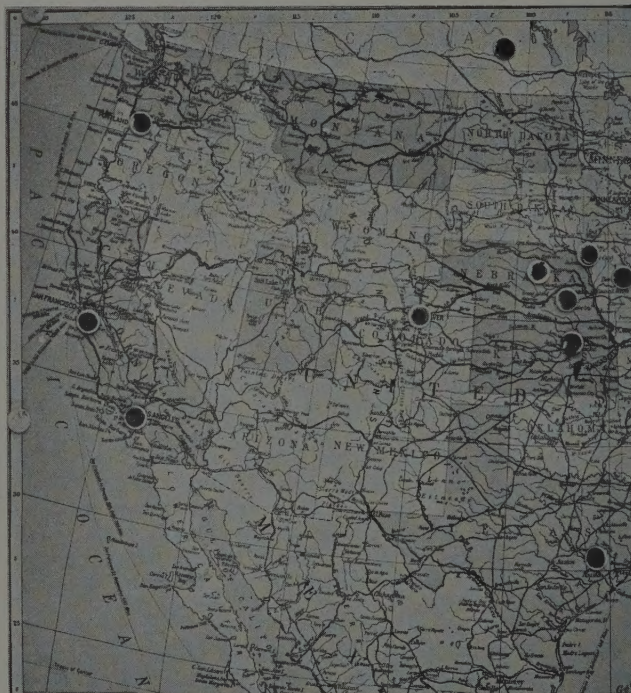
LLOYD M. KELLER.

MICHIGAN—"WOLVERINE WANDERINGS"

The one real achievement in this synod during 1938 was the erection and dedication of the new church building by Ascension Congregation, Pontiac, bringing the total number of mission congregations with adequate buildings and houses of worship to five. Think of it! Five congregations out of ten missions in the synod have adequate houses of worship. You will excuse the irony when you learn that five more of the mission congregations are worshipping in dilapidated and poorly equipped houses, one congregation worships in a portable building far too small for the worshipping congregation and the active Sunday school. Another is worshipping in a public school building in Detroit.

AKSEL C. LARSEN.

THE BLACK AND WHITE CIRCLES LOCATE



MICHIGAN—DETROIT

America's most outstanding accomplishment in 1938 has been that of a growing peace in industry, brought about through increased recognition of joint responsibilities by employer and employee, based upon the Christian principle—I'm my "brother's keeper," forged in the furnace of public opinion; Christ Himself, through His Holy Church, tending the furnace.

M. L. CANUP.

"MIDWEST MISCELLANIES"

Outstanding accomplishment? Pinch-hitting for fifty years as the strongest of all western synods. Lack of German-speaking pastors here brought from across the water ministers to serve migrants during westward expansion; blocking proselyting, then practiced by better prepared missionary denominations. Our mission fulfilled, we are resigned to bow out of the picture.

MARTIN SCHROEDER.

NEW YORK SYNOD

"The Greatest Obstacle" to the New York Synod's progress: Faulty stewardship of life as indicated by the confirmed member's 1937 record of giving of money: \$1.86 (½c per day), for ALL Benevolences; \$16.43 (4½c per day), for ALL Expenditures; only 11.3% of "Total Expenditures" of synod went for "All Benevolences."

W. C. J. WEIDT, Chairman.

THE NEW YORK OBSERVER

The year 1938, as one studies her records, shows the Church to be some degrees healthier, yet the most sympathetic would not say that the improvement is enough to make us over-buoyant. There have been no signal victories along the Church's path during the past twelve months. On the other hand, heavy and threatening clouds are rising from various quarters. We wonder how the Church in America would face the tests that are trying her in other countries. How deeply rooted is the faith of the Church? What sacrifices are men willing to make for this faith? Dr. Lilje tells the story of a young student in Germany who,

MEMBERS OF "THE LUTHERAN'S" NEWS LETTER STAFF



when challenged as to the ground of his faith in the new ideology, gave as his first reason that men give their lives for it. This youth had apparently not been told of "the noble army of martyrs" that have been the jewels of the Church. But one wonders how many there are today in America who would make such a complete sacrifice. In the explanation of the second petition of the Lord's Prayer Luther says, "The Kingdom of God comes indeed of itself, without our prayer, but we pray in this petition that it come unto us also."

SAMUEL TREXLER.

NEW YORK CITY

A week ago a Lutheran Pastors' meeting was held in Fordham Lutheran Church, New York City. That in itself is not news. But that the pastors present were from the Missouri Synod, American Lutheran Church, and the United Lutheran Church is news. This group plans to meet four times a year and discuss church doctrines. This we consider an outstanding movement in our area.

JOHN E. SJAUKEN,

NORTH JERSEY NEWS

Northern New Jersey is an area noted for rampant individualism, from Mayor Hague's politicians to Dr. Ilsley Boone's nudists. Even in the conservative circles of the U. L. C. A. churches, this atmosphere of separatism has occasionally intruded. The past year, however, has borne witness to widespread support of the projects of the church-at-large, notably the work of synodical agencies and the Anniversary Appeal.

ALBERT P. STAUDERMAN.

NORTH CAROLINA

North Carolina's missionary program during the past year is worthy of mention and commendation. With the establishment and building of two churches in one town, work started and churches built at several other points, plans to enter other fields, and a mission consciousness in the synod, means the church is being planted.

L. C. BUMGARDNER.

SYNOD OF THE NORTHWEST

Flash! Synod re-establishes a field missionary on its territory after six years curtailment by depression benevolence giving. The Rev. D. L. Shelhart called to begin work at once at Portage, Wisconsin. In November a congregation of over sixty charter members organized. Opinion of about 15 pastors and Synod's President. Innovation. 75 Laymen speak in 75 neighboring churches for Benevolence in annual Stewardship Campaign this Fall. Did a real job willingly.

GARRETT F. GENSZLER.

NOVA SCOTIA

Although the Nova Scotia Synod has shown considerable increase in membership during recent years, there is very little hope of it ever being a strong synod. The drawback to its progress in that direction is the fact that Lutheran immigrants pass right through Nova Scotia, and go on to the Canadian West, where thousands of them are settling on the prairies.

DOUGLAS A. CONRAD.

OHIO—TOLEDO AREA

The outstanding accomplishment of the Synod of Ohio during the past year was the placing of all of its institutions and causes on an equal basis. Budgets are approved. All income is distributed *pro rata*. The appeal of each cause or institution is bound to benefit the other. Unselfishness and unity are strong arms of the Church.

F. E. STROBEL.

OHIO—TUSCARAWAS COUNTY

The outstanding accomplishment of the Synod of Ohio in 1938 is the good realized in our Lakeside and synodical

conferences. We have been given clear visions of the need, and the Church's plans for meeting this need. Here the Promotional Plan has scored high. The pictures did some good preaching. The good will grow in 1939!

L. W. SIFFERD.

OHIO—R-C-A BROADCAST

This three-county area of nineteen parishes and thirty congregations can point with pride to an annual gift of \$28,000.00 for Benevolence. Intensive catechization is largely responsible. Most congregations insist on two years' training, while some offer three and four years. Unity and co-operation is attained through monthly ministerial meetings.

CARL DRISCOLL.

PACIFIC SYNOD

To the territory of the Pacific Synod thousands have migrated in the last few years. It is the last frontier of our country. We were heartened by reports at the last meeting of synod that showed that there was a gross increase in confirmed membership of 20 per cent during the synodical year. We are on the frontier. We need men, means and buildings to reach the unchurched multitudes.

PAUL L. KUNZMAN.

PENNSYLVANIA—EAST PENN CONFERENCE

One of the dangers besetting a merger is the tendency to lose that keen sense of responsibility felt by members of a smaller body, and to indulge in relaxation of effort. Our Conference must resist this trend. We must justify with greater good works our membership in the new synod.

STANLEY BILLHEIMER.

WEST PENNSYLVANIA CONFERENCE

The West Pennsylvania Synod at the one hundred fourteenth convention rolled its history and achievement into a pack. Then with one "motion," a chorus of "aye," and presto, the old synod turned into a conference of the new Synod of Central Pennsylvania: A new unit but the same work.

ALFRED O. FRANK.

ALTOONA NOTES

Altoona was host to the District Luther League, Women's Missionary Society, and Alleghany Conference, entered into the merger of synods, carried on nobly despite economic set-backs occasioned by a seven-month shutdown of the railroad shops. The fine co-operative spirit in spite of handicaps gives evidence that adversity still mothers great souls.

PAUL LEVI FOULK.

SUSQUEHANNA CONFERENCE

Our merger with three other synods constitutes an advance not only for our synod but also for the U. L. C. A. As we engage in the vision of a broader synod, I firmly believe the transfer of our responsibilities to the greater program of the Whole Church will be more easily and effectively accomplished.

E. L. G. BOTTIGER.

"QUEEN CITY GLEANINGS"

It is difficult to discuss the outstanding accomplishment of the Ministerium of Pennsylvania in Allentown and vicinity. There are many. But the most outstanding seems to be the creating and deepening of a support-consciousness in our laity, through the district conferences, of the whole program of the whole Church.

ANSON W. LINDEMUTH.

READING CONFERENCE NEWS

Measured in spiritual gains, the Reading Conference rejoices in the increase of the baptized membership by 3,374

and the communicant membership by 1,962 during the past year. The fruits of a definite program of Evangelism are evident. Despite material perplexities a signal advance has been made by the Church. The faith of the fathers still reigns supreme.

M. LeROY WUCHTER.

"POCONO PICKINGS"

What has the Church accomplished during 1938? The Ministerium of Pennsylvania, regarded as the most democratic of any church body by many church authorities, has prepared a new constitution. She has displayed great interest in youth through the proposition to establish a Board of Education. She has increased the facilities at her two camps, Camp Miller for boys and Camp Hagan for girls, above Shawnee-on-Delaware. The Lutheran constituency of the Pocono section gave evidence of true leadership in the county-wide program of Personal Evangelism. Much that is worth while has and will result from these efforts. Our Church is alert and truly democratic.

P. N. WOHLSEN.

PITTSBURGH SYNOD

"A breathing spell" might best title 1938's Pittsburgh Synod history. Strength sapped by death in pulpit and pew and depression enervation, despite two major campaigns the benevolent percentage sags. Membership gain and internal health improves. We guess that, best of all, there is new asking, "Wass heisst lutherisch?" Not our best year, we judge; by no means are we defeated.

L. W. RUPP.

SOUTH CAROLINA—"PALMETTOS"

The greatest difficulty we face in South Carolina is finances. The spirit of our pastors is fine; they co-operate just about 100 per cent with the program of the Church. The great debt hanging over the synod is stifling its very life, a debt made when cotton was sixteen cents; now it is eight. Our people are courageous but they need money.

WALTER C. DAVIS, Charleston.

SOUTH CAROLINA

A big obstacle in the way of progress in the South Carolina, and neighboring synods, is the lack of some practical system for change of pastorates where a minister or congregation may be "stuck." Frequently circumstances arise making advisable a change for the good of pastor, parish, and church as a whole. When this cannot be done progress is retarded.

WYNNE C. BOLIEK.

TEXAS TIDINGS

The Parish Education Committee of the Texas Synod has brought forth a new comprehensive Parish program that advocates a portfolio vestry, organizations in natural divisional groups (men, women, young people, and children), and a "two-way" workers' conference that seeks to develop a complete and adequate expression of each Christian's faith in Worship, Witness, Stewardship, and Education. We believe that our plan is a step forward.

VIRGINIA

As one views the South today he realizes that the time for the industrialization of this area has come. Already "big business" is turning to the South for its new locations. In the past five years literally millions of dollars have been invested in new plants of various types. This new business means new people. It also means a new opportunity for the Church. These new people must be given places of worship and the Gospel. The Lutheran Church is fully aware of this responsibility and is making plans to measure up.

HUGH J. RHYNE.

WEST VIRGINIA—"THE MOUNTAINEER"

Smallness seems to stand in the way of the recognition of our real needs, but an outstanding thing has been accomplished in our annual gatherings of all the organized forces of the Church. We come for social fellowship, devotional understanding, and knowledge of the needs of the whole church. Co-operation is resulting therefrom.

A. B. LEAMER.

"ON THE WING"

I note four outstanding accomplishments in the area of the Iowa Synod during 1938:

1. Progressive preparations by the women of the Iowa Synod to entertain the Women's Missionary Society of the U. L. C. A. in St. John's, Des Moines, in 1940.

2. Securing at Baltimore the U. L. C. A. 1940 Convention for this area at Omaha, Nebraska.

3. Launching the *Iowa Lutheran* and regularly mailing it into every home in the synod by the editors, the Rev. and Mrs. A. B. Schwert, of Sioux City.

4. Organizing St. Luke's Ev. Lutheran Church (Morningside), Sioux City, October 30, with 102 charter and 153 baptized members.

M. J. BIEBER.

WHAT'S RIGHT IN OHIO

A marked advance has been made in Ohio toward raising the pastor's salary level, especially in smaller parishes previously paying under \$1,200. Resolutions of a special advisory committee have received synod's approval to create a pastor's salary adjustment fund to be supported by contributions of one per cent per communicant member and a suggested contribution of one-half of one per cent by those pastors receiving salaries of \$3,000 or over.

HERMAN L. GILBERT,

CANADA SYNOD

The year 1938 lives in memory. A most successful synodical convention, with heart-searching Pastors' Institutes by Dr. Greever and others; a greater consciousness among our people of the needed support of Waterloo College and Seminary; the Anniversary Appeal shaking up and stirring up pastors and people; the conducting of the third but most successful Boys' Camp; concentration on Home Mission and Church Extension program within our synod and, happily, also in the Canadian West; inspiring conventions of Luther League, Women's Missionary Society, and Brotherhood—these are outstanding features.

W. H. KNAUFF, Ontario.

(Concluded on page 13)

The Church and the Broken Home

Investigation Locates Percentages of Divorces

By PROF. W. H. BLOUGH, Wittenberg College

DOES CHURCH membership have influence on the permanence of marriage? Do homes with mixed religious affiliations have a greater or lesser chance of permanence than homes in which both parents are members of the same church? When typical American homelife is being attacked by many disintegrating forces, to what degree does the church meet its responsibility? What are the facts regarding its influence?

A very significant and far-reaching study of current social problems has recently been completed by the American Youth Commission of the American Council on Education. In the course of the study, 13,528 young people between the ages of sixteen and twenty-four were questioned on many items of fact and opinion dealing with the social, economic and religious situation of today. The full report is worth careful study, and may be found in "Youth Tells Their Story," published by the American Council on Education.

It has long been contended that religious interest as indicated by church membership has a direct bearing upon the stability of the home. Here are facts, derived from a study of actual conditions. Furthermore, the conclusions are those of men and women with no axe to grind, no proposition to prove, and no preconceived position to uphold. What are these facts with regard to the important relationship between church membership and the stability of the home?

The young people were divided into five groups as regards the religious affiliation of their parents, i. e., Jewish, Catholic, Protestant, mixed, and those without religious affiliation. The extent to which the religious affiliation of the parents act as a stabilizing

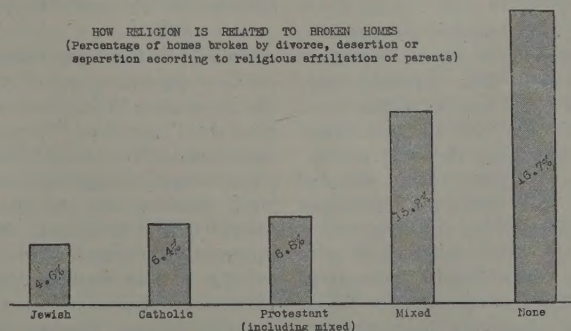
factor in home life is clearly indicated by the chart presented herewith, copied from page 21 of the report.

The authors explain the significance of the results of their study by stating, "Data reflected (by the chart) suggest that Jewish youth are less affected by the domestic consequences of divorce, separation and desertion than any other religious group. There seems to be almost no difference between homes of Protestant and Catholic backgrounds, the extent of divorce, separation and desertion for the parents of Catholic youth being 6.4 per cent, and for Protestant parents, 6.8 per cent. The real difference is found among the parents of mixed affiliations—as between combinations of Protestant, Catholic and Jewish, and those with no religious affiliation at all. The extent of divorce, separation and desertion among parents of mixed religious affiliations is over twice as great as it is among parents whose affiliations are not mixed, while the proportion is still greater among parents with no religious affiliation."

It should be noted that this study included a cross section of American youth. Selection was made so as to cover a wide range of occupational groups, including those unemployed and on relief. The characteristics of the group on such items as sex, race, place of residence and financial status of family closely parallel those of the youth of America.

With the family as the basic social unit in a democracy; with religious interest and affiliation so closely related to family stability, the church should lose no opportunity to emphasize that the present trend toward religious indifference is not only detrimental in itself, but is gnawing at the very foundation of the American social order.

HOW RELIGION IS RELATED TO BROKEN HOMES
(Percentage of homes broken by divorce, desertion or separation according to religious affiliation of parents)



IN THE WORLD'S EYE

Julius F. Seebach, Philadelphia, Pa., "Paragraphs"
Men, Movements, and Occasions About
Which People Read

India's "Central Legislative Assembly" Has a lone woman member, Mrs. R. Subbaroyan; but she is making her influence felt for all of India's women. Recently she introduced a resolution asking for the appointing of a "Committee of Seven," of whom three should be women. The Committee's work would be "to examine and report upon . . . ownership and disposal of property, the guardianship of children, maintenance, joint family property, inheritance and succession." The background of this examination is to be found in the name of the resolution—the "Hindu Polygamous Marriage Restraint Act". Its purpose is to protect the rights of parents and children by prohibiting any married person during the life of the wife or husband from marrying another woman or man, except under certain specified conditions. The Act is a recognition of the changes produced in the ancient Hindu social law and custom by modern conditions. It is also likely to restrict the tragic custom of child marriages.

With "Bible Sunday" and Its Celebration just past, an echo from Columbia University's Graduate School of Journalism calls for sober consideration. Speaking at the Cathedral in Washington, D. C., Dean Ackerman of the Graduate School, made a plea for the Church to take "an increasingly co-operative part with the newspapers, radio and motion pictures in furtherance of the principle of liberty." He warned the attendant clergy not to be "lulled into a belief that the pulpit was safeguarded by the Federal Constitution. . . . The freedom of religion will exist only as long as other liberties exist. Abolish, or curtail, or censor, or restrict the freedom of speech, and there will be no freedom of religion." That is an aspect of the European situation that has been too little considered. As for this land, its liberties are the fruit of the Christian search for freedom of faith and worship; consequently, it is the Church's duty to preserve the product of its devotion.

Moscow Was Recently Startled and Stirred by the concerted protests of the city's cooks. *Trud*, the organ of the Central Trade Union Council, gave the protest form, but M. Nikonoff, chief cook of a large Moscow restaurant, gave it impetus when he demanded that his profession be elevated in dignity and honor from its present low estate. He complained bitterly because his assistant cooks were leaving kitchens to work at almost anything else on account of the low wages given, and the contempt visited upon their job. This has led also to an insufficient number of students in the "State Cooking School," so the problem is really a serious one for the Soviet. And it would be for us, too, in this season of rejoicing and feasting. What if our cooks went on a strike? And again, what is our attitude toward our cooks?

This Story Begins with Easter, but moves on toward Christmas. It is also a gracious example of pagan courtesy that puts official arrogance to shame. The occasion was the request of the local WPA and CCC heads at Towaco, Colorado, addressed to the neighboring Ute Indians, that they stage three days of sports and bear dancing which would culminate on Easter Sunday. When a local pastor, James Russell, asked the WPA and CCC officials to arrange for a more religious observance of Easter, he was brusquely refused. Russell then approached the Ute chiefs, and explained how people throughout the world held Easter as a holy day, in which they celebrated Christ's resurrection from the dead, just as at Christmas they observed His birthday.

The chiefs listened sympathetically, and then asked the white officials to postpone the native dances; but their suggestion was refused and the original plan, time and place were insisted upon. The chiefs then instructed their people not to approach the sports field until after the Christian Easter services of the morning were completed, and then to stop the bear dancing at 5.00 P. M., so the evening service would not be spoiled. The morning and evening Easter services had record attendances, and the interest is being sustained for the coming Christmas.

Conviction Had a Field Day recently in Sheffield, England. A girl in need of work solicited the British Employment Exchange for a job. The secretary gave her one that her conscience as a member of the Methodist Church would not allow her to accept—the folding and dispatching of coupons for one of England's favorite gambles, the football pool. The girl's refusal, in the judgment of the Exchange officials, left her not only without consideration for another job, but also penalized her to loss of unemployment pay for six weeks. However, the Sheffield Methodist District head, Rev. E. B. Perkins, took up the girl's case, and carried it before a Court of Referees, which also ruled against her. Nevertheless, a further appeal was granted for a hearing before an Official Umpire. He rendered a decision that the girl "was entitled to express her objection, and her refusal to accept the position was justified."

"Christmas Without Christ" is the Complaint of a recent letter to *The New York Times*. The unnamed writer recorded his own vain search through "three department stores and two shops devoted exclusively to the sale of Christmas cards and seals in a vain effort to find some cards with a religious motif." The writer's experience may not be duplicated in the experience of many readers, and yet an observation of many store aisles and counters will discover very little of a positively religious character for the celebration of this highly religious season. It might be a pertinent question for Christian shoppers to ask themselves whether they are restricted in appropriate purchases for the Christmas season by the secular offerings of the merchants, or whether merchants are offering to their customers the things which their customers demand.

In Java the Number Five is Sacred. For the natives it signifies unity, and they find a suggestive symbol for it in the number of fingers on a hand. Young Javanese Christians have adopted the symbolism for their "Circles of Five", groups of students in the higher classes of their schools, who meet each week for Bible study. Constant attendance, study of the Bible outlines that are provided, and discussion of the topic assigned, are considered sacred duties to be scrupulously observed. These "Circles of Five" have found another symbol for themselves to stimulate their religious fervor—the five who formed the prayer-circle in Antioch, from among whom the Holy Spirit chose and commissioned Paul, the apostle to the Gentiles. The movement is rapidly growing in favor among the Javanese Christians.

Now That the Year Draws to an End there is occasion for another summing up of traffic casualties. One comparison that provokes thought is a cartoon presenting a high-powered shell inscribed "15 years of American Wars (six major ones since 1776), 244,357 fatalities." Below is the picture of an automobile dashing along with a banner streaming behind, bearing the legend, "15 years of peace (1923-1937) 441,914 traffic fatalities." To this should be added a recent action of Cleveland, Ohio. On December 3 the city dedicated a 12-foot memorial obelisk in the public square to the 114 persons killed in the city's traffic since January 1, 1938. Says the Mayor, "because of the carelessness of our people."

DEBT CARRYING CAPACITY

More Than \$50 Per Member Found Burdensome in Average Congregation

AT THE convention of Lutheran statisticians recently held, a paper prepared by the Rev. E. H. Meuser, Columbus, Ohio, was given unanimous attention. Pastor Meuser belongs to the American Lutheran Church and used its statistical reports as the bases of his conclusions, but it was the general impression among the members of the Statistical Association that similar conditions are average throughout the Lutheran churches in the United States and Canada.

What led to the preparation of this survey of indebtedness the writer explained as follows:

"The indebtedness of many of our churches has become a very serious situation. For the last number of years we have observed that it has definitely threatened the credit standing of the congregation in the community, as well as with the parent body or synod, resulting in a failure to meet obligations on principal and interest of loans and in smaller contributions for the general benevolent work of the Church.

"As the weight of the load of indebtedness becomes felt, either due to inability to raise sufficient money through the envelope system or because of more pressure for payments on the part of financial institutions, congregations are obliged to resort to various questionable methods of gathering moneys, which undoubtedly would not be the case if the weight of indebtedness were not severe.

"The debt burden also is a definite source of interference with the pastor's work. Instead of devoting the majority of his time to pastoral work and to his study, he feels compelled to take over the administration of financial affairs and to devise ways and means of meeting just obligations as promptly as they occur. We have long ago observed that it is this burden that becomes a strain upon the pastor which leads to discouragement, worry, and resultant inactivity. Not only must he face the debt obligations, but also the prospects of no increase in salary as his own financial needs increase, but on the other hand, he must take cuts in salary without any hope of restoration in the near future."

Faith Overworked

Relative to pastors' responsibilities in the creation of more debt than there is financial ability to carry and annually reduce, Pastor Meuser was too polite to refer to the ecclesiastical equivalent of keeping up with the Joneses. What he did say was:

"There is also current among many of our pastors a false idea of faith. They claim the building of a church structure should be undertaken in faith, meaning that one should not be concerned too much about the source of the money to pay for the building, but simply to build with the hope that somehow or somehow the bills will be met. This, we say, is a false type of faith which constitutes trying the Lord. Indeed, as someone has said, *'The Lord has promised to support us; but nowhere has He promised to nourish us with beefsteak smothered in mushrooms and all the other delicacies that go with an elaborate steak dinner.'* Therefore, is it reasonable to insist in the instance of building costly structures that we should resort to faith? Experience has proved that either such faith was not great enough or that the faith was a false one. We are inclined to believe that it was the latter.

"Pastors and church leaders oftentimes found themselves arguing for a new church building which would be the last word in church architecture because the people demanded it. In the days of extravagance we did demand the finest that money could buy or the finest that our borrowing ability would permit. In those days we purchased costly mechanical refrigerators, radios, homes, automobiles, and what not, as long as we could get someone to sell us a pro-

duct on credit . . . so much down and so much per month. Living in this spirit of the day our pastors convinced themselves that as much as people desired and improved their own homes, so much they desired and were willing to have their church's material assets or facilities improved. Truly, today we see many memorials to beautiful architecture, but we see also in them many memorials to a poor system of financing.

"Our pastors were also led to conclude that a new church, beautifully adorned and well equipped, was all that was necessary to gather in a large membership. We admit that people are attracted by beauty and convenience, but they want more for their souls than art fixed in stone, mortar and wood. They need something that will also cleanse their souls and inspire them to a more beautiful life. Therefore, the attraction of a building and the convenience of facilities, our pastors learned soon, wore off and Sunday after Sunday they beheld a church partially filled with a faithful few."

Placing the ceiling of safe per capita indebtedness at \$50 was not a guess but the result of studying actual conditions in congregations on whose property there was mortgage indebtedness. Among the churches constituting the American Lutheran Church there were 111 whose mortgages ranged from \$50.42 to \$400.11 per member. All of these revealed difficulties in their financial management although the members were giving a larger sum each per annum than churches without indebtedness. On this point Pastor Meuser wrote:

Per Capita Giving Above Average

"Before we set the figure at \$50 we studied the debt situation of the majority of the congregations in the *American Lutheran Church* as revealed in the statistics at hand, and came to the conclusion that very little difficulty was incurred in handling debts as long as they remained under \$50 per member. The difficulties arose when the amount of per capita indebtedness went over \$50. In this survey we tabulated the per capita contribution for indebtedness, current and unusual expenditures, debt reduction, budgeted benevolence and other benevolence. We found that in most instances congregations with a heavy load of debt are contributing more than a congregation without any debt, but the difference is not the amount contributed for debt reduction.

"In this survey we also discovered that not one congregation met the average amount expected by the *American Lutheran Church* from each one of its members for budgeted benevolence.

"The amount of the contribution per member for debt reduction ranged from \$2.55 to \$11.83 for the year 1937. In most instances this was not sufficient to meet a just and reasonable refund on the debt concerned. In many instances congregations were unable to pay the full amount of the interest and in some instances no interest at all. In many cases there was only a low refund on the principal."

Detailed examination of local conditions indicated differing capacities among the several areas of the United States and Canada in which Lutheran work is in process of advancement. "For instance, in the midwest and northern sections of our country where there have been frequent crop failures, we could not expect congregations to have the same financial performance as congregations located in more prosperous sections. We found in this tabulation a significant variation. Congregations in one district had a mean performance on debt reduction of only \$1.29 per member, while congregations in another district had a mean performance of \$7.37."

The concluding paragraph of the paper indicates the need of careful accounting in placing mortgages: several factors enter into the debt-carrying ability of a congregation.

"When a mission congregation applies to the *American Lutheran Church* for a loan, we first of all estimate the con-

gregation's lifting power by tabulating what it is able to do for its current expenditures, benevolence, its wealth per member, the willingness and ability of each member to contribute to the work of the Church. On the basis of this knowledge we then estimate what the congregation is able to carry in the way of debts, minus other considerations. But this figure also is not decisive since it is also necessary to take into consideration the pastor's lifting power, as revealed by his attitude towards his own financial obligations, his enthusiasm, his executive ability, and general qualifications as an administrator and pastor. In addition to this we also consider the number of prospects, but we refuse to accept the number which might be set by an over-

enthusiastic church councilman or pastor. We usually decrease this number by fifty per cent and then deduct a certain amount from the expected contributions of these prospects for maintenance of the church, benevolence, etc. After taking all these features into consideration we then seek to establish the amount of indebtedness which the congregation under normal circumstances should be able to carry. Such a procedure affords a scientific approach to the problem at hand. We have learned that sentimentality dare not play an important part in the negotiation of loans to congregations or in the granting of such loans. After all, the matter of debts is a business matter and should be kept on that plane as much as possible."

MORE ABOUT CAROLS

Mathilde Kolb Bartlett, Washington, D. C., Concludes Her Contribution with Comments on Two Most Favored Christmas Hymns

Every nation has added treasures to the Christian Christmas carols. The French Noels; Denmark had her "Brosson," who is their "Poet of Christmas"; Norway's psalmist, "Landstad"; England's "sweet bard of Methodism," Charles Wesley, who wrote "Hark the Herald Angels Sing," in 1739, one year after his conversion. This was fortunately wedded to the lovely music adapted from a cantata, "Gott Ist Licht" ("God is Light"), written by Mendelssohn. Also Isaac Watts, the "Father of English Hymnody," giving us "Joy to the World," in 1719, which found a joyous lilting melody from Handel's immortal "Messiah." This tune is known as "Antioch" and was arranged by Lowell Mason in 1830.

You know many others I need not mention. But to this list let us add that sublime gem, "O Little Town of Bethlehem," as only one of many hymns written by our own beloved American minister, Bishop Phillips Brooks. Phillips Brooks was born in Boston, December 13, 1835, of Puritan stock. He was educated in Latin school and then at Harvard, where he was graduated in 1855.

He was exceptionally gifted and, as you know, became one of America's greatest preachers. He might have become a poet had he given his time to it, for the hymns and poems we find written by him prove his genius. His training at home helped greatly in developing his poetic nature. His father required the children of the family to memorize a hymn every Sunday. These proved to be of inestimable value in his later life.

Christmas in Palestine

While he was rector of Holy Trinity Church in Philadelphia in 1865, his congregation sent him abroad for a year. He traveled through Europe and the Holy Land. Christmas found him in "The Little Town of Bethlehem." That evening he went outside the city walls into the hill country and looked over the city, slumbering with only the stars to brighten the eastern sky. At midnight he attended services in the Church of the Nativity. He wrote home of the impressions of that sublime night, and always after that his thoughts returned to those scenes. In 1868 he was asked to write a hymn for the Sunday school Christmas celebration. He responded with the song that had long been ringing in his mind.

The song, however, is not complete without the beautiful tune known as "St. Louis" to which it is sung. Lewis H. Ridner was the organist and Sunday school superintendent of Dr. Brooks' church. Dr. Brooks asked him to compose a melody for his poem. Mr. Ridner waited for the inspiration but none seemed to come. Christmas Eve he went to bed with the tune still unwritten. Falling asleep he dreamed

he heard angels singing. He awoke with the melody still in his memory and quickly jotted down the treble melody, as we have it. Next morning before leaving for church he filled in the harmony and the song was ready for the children's Christmas celebration. Today Christmas is never complete without the beautiful song inspired by the hills of Bethlehem and the angels' voices.

There are many carols from many lands. All are beautiful in their particular way. To some the Christmas message is brought closer to the heart through one or another of the many carols, often depending on the one learned as a child, in the home which is now only a memory.

"Silent Night, Holy Night"

There is one, however, we all love or at least are familiar with and without it, Christmas wouldn't be complete. It is the beloved German carol, "Stille Nacht, Heilige Nacht." We hear it on secular programs as well as at church services during the Christmas season, yet each time it vibrates with the warmth of life and love, all others transcending.

The beautiful words were written by a young Catholic priest, Joseph Mohr. The perfectly matched and delightful music came from the pen of an organist and teacher, Franz Gruber.

Perhaps it would be interesting to know something of the background of these two men, to see how Providence worked to prepare them and bring them together in the task that was to make them world famous.

Joseph Mohr was born in Salzburg, Austria, December 11, 1792. He received his elementary education there and in Lyceum of the Benedict Order. During his school years he showed unusual talent for music, being an ardent violin and guitar student and choir singer. He earned much of his education by playing and singing.

He decided to become a priest, and in August 1815 he received his full ordination. He served a congregation two years and then became ill. He returned to Salzburg, his old home, to recover and rest. When he recovered, he accepted the assistant pastorate of the new parish church, St. Nicolaus of Laufen in Oberndorf, a small town a few miles from Salzburg. It was here that he came in close contact with Franz Gruber. Mohr was a fine, kind-hearted young man with a jovial disposition whom everyone loved.

Franz Gruber, the composer, was born on November 25, 1787, in Hochburg, Austria, in a small log house called "Steinpunkt" ("Stone-point"). He belonged to a line of weavers. In his earliest school days he displayed a keen love and aptitude for music. Franz' father was very much opposed to his son's musical inclinations and in spite of the

requests of his school teacher, the parish priest and his sympathetic mother, Franz was to become a good weaver and earn an honest living. However, his good teacher arranged to teach him music and organ at night after his work at the loom.

One Sunday the teacher, who was also organist in the church, was ill and could not play for Mass. This was the little twelve-year-old Franz' opportunity. Franz went to the organ and played the entire Mass. His father was greatly surprised because he knew nothing of his son's musical studies. He was so proud of him that he purchased an old spinnet for his son, from his hard-earned savings. However he was eighteen years old before his father would consent to his studying and becoming a teacher of music and thereby leaving the weaver's loom forever.

He immediately received a position as instructor and organist to Arnsdorf, and while there accepted the duties of organist in the church of the closeby village of Oberndorf. This was the church where Father Mohr was. Thus the friendship was born. Both men having a keen love for music and fine voices, they often sang duets.

Many legends and stories seem to almost hide the real story of the hymn's origin. Even though the true story may not have quite so much of an emotional appeal, it has something in its simplicity which is very closely allied with the simplicity and direct beauty and appeal of the song itself.

Writing Followed "a Party"

Of one thing we are all sure, that is, it was originally written in the German language. It was the day before Christmas in 1818 when a man of Oberndorf, a shipowner, named Maier, and his good wife gave a pre-Christmas party, to which they invited the young priest as honored guest. They hired some wandering minstrels to give a presentation of the Christmas story as recorded in the Bible. This was a favorite way of entertaining at that time. Young Mohr was so touched by the thoughtfulness of the Maier couple and the simplicity of the festival play that instead of going directly home after the party he climbed the "Totenberg" (Mountain of the Dead), which overlooked the town of Oberndorf, and there in the silent night, spent some time in meditation. Salzburg and the closeby towns of Oberndorf and Laufen lie in the foothills of the Tyrolean Alps.

The silence of the night, the brilliant display of stars in the clear winter sky, the town asleep below him, thrilled his soul and fired his imagination. Something seemed to formulate itself in his mind. He quickly descended and went to his parish home and sitting down he wrote the words of "Stille Nacht, Heilige Nacht." After he had it written he rushed to his friend, Franz Gruber, and requested that he write a fitting melody for two solo voices with choir and guitar accompaniment. He was thrilled with the poem and was glad to comply with the request. Very late that evening he brought the finished composition to his friend.

In making inquiries about the hymn of Elise Loschinger, Mr. Gruber's last surviving daughter, she related that the organ went on a "strike" just at the time of the midnight Christmas service, so when the young priest and organist wanted to sing the hymn it had to be done to the accompaniment of a guitar played by Father Mohr. At that time the guitar was supposed to be a disreputable instrument, and playing it in church astonished and shocked the good peasant folk.

Father Mohr played the guitar beautifully and, lifting his fine tenor voice in song with that of his friend's rich full bass, the people were thrilled and overcome with joy at the beauty of the new hymn. They forgave the guitar playing and listened entranced for the first time to the song that was destined to become the Christian world's Christmas song. From then on the guitar had a new place in the world of music.

FORTY AMERICAN DELEGATES

AMERICAN Lutheranism will be represented by forty delegates at the Lutheran World Convention gathering in Philadelphia in 1940, according to a recent decision of the American section of the executive committee of the organization.

Distribution of representation among the various Lutheran communions will be based on membership, with the provision that each body—regardless of its size—be allowed at least one official delegate. The committee has announced the following allocation: United Lutheran Church, 17; American Lutheran Church, 6; Norwegian Lutheran Church, 6; Augustana Synod, 4; United Danish Lutheran Church, Danish Evangelical Lutheran Church, the Lutheran Free Church, and the Icelandic Synod, each one. Three places were held open for the possible use of the Suomi Synod, the Eielsen Synod and the Church of the Lutheran Brethren. It was furthermore agreed that the heads of the respective bodies are entitled to be delegates ex-officio in addition to the number of regular delegates.

The committee also discussed the growing importance of administering aid to German Christian refugees. According to present arrangements cases of refugee clergymen and theological candidates are being referred to the Rev. Dr. Ernst A. Tappert, linguistic secretary of the Board of American Missions of the United Lutheran Church. All other cases which the American committee may wish to refer, will be cared for by the Rev. Dr. Clarence E. Krumbholz, executive secretary of the Inner Mission Board of the United Lutheran Church.

OUR NEWS LETTER STAFF'S CHOICE

(Continued from page 9)

NEW YORK—"ROCHESTER, THE KODAK CITY"

The laymen who take an active part in the work of the United Lutheran Synod of New York with its 425 congregations can be counted on one's fingers. The lack of laymen with training, vision and a deep concern for the Church is a great obstacle to the Church's progress and the development of such laymen is the Church's immediate task. I have my own answer for this problem, but that later.

F. E. REISSIG.

KANSAS—"SUNFLOWER SEEDS"

Outstanding in 1938 were the spiritual effects of the Luther League camp, the pastors' conference, and the Anniversary Appeal efforts. Chief synodical goal—building up smaller congregations, investigating new fields nearby, emphasizing Sunday school and church attendance. Future plans of note: Especially the new Lutheran Leadership and Youth Camp, at Wa-Shun-Ga, June 25-30, for boys and girls 9-14 years of age.

ERNEST TONSING.

THE END OF THE YEAR

By Prof. John D. M. Brown, Muhlenberg College

BEHIND black clouds the setting winter sun
Makes luminous the portals of the West
Through which this dying year will sink to rest
Among the buried years whose days are done.
The sky with strands of purest gold is spun,
For now the closing day seems at its best,
Although dark clouds against the sun are pressed,
And fast these minutes of December run.
Sunshine and shadow, wind, and rain, and snow,
Delightful days made beautiful by blue
Soft skies, then dreary days of leaden gray,
And now a moment of supernal glow,—
To this unvaried record ever true,
Another year of life has passed away.

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"SEEN IN THE MIRROR"

"YOU HAVE to have one in your car," we learned from the young man who knows the regulations governing the use of automobiles on the public highways. He continued, "In a passenger car it can be carried inside; on trucks it is usually mounted on the front fender. For both types of vehicle the purpose is to enable the driver to operate his car without losing sight of what is ahead of him." We do not drive an automobile, but we frequently occupy the front seat and admire the skill of the man at the wheel. Often when threading his way through crowded traffic, we have seen him take a quick glance into the looking glass. It is the nearest approach to seeing both ways at the same time that we know of. And as the law prescribes the instrument properly mounted, so safety requires its use.

We think a lesson is in this device, of which the production cost is next to nothing when compared to what can happen if its installation and use are neglected. Its function on the car is aptly comparable to that of experience in the journey of life. For what is experience but the backward look over what is past and the evaluation thereof for what yet remains to be done or to be avoided. By all means sit down between now and January 1 and put your memory to work on a review of the year's events. Such a backward look may have great usefulness.

And be fair to yourself: that is, review all your experiences. Some people turn their gaze away from what is pleasant and worth having. They see only the disasters, the diseases and the disappointments of their past. They kill their courage: they are so uninformed about the real joys and the advancements within the range of their vision as to creep through life, shrinking from every call upon them for confidence. Either this is their attitude or else they leap without looking because theirs is the recklessness of despair. It is our present conviction that the mirror of experience can show us very considerable stretches of fairly safe roads over which we have come, and which will continue for the observant traveler. We need to recall for our comfort and confidence something of the wisdom that prompted General Garfield in 1865, when from the steps of the Sub-treasury Building in New York he said to a crowd angered into recklessness by the assassination of President Lincoln, "Clouds and darkness are around Him; His pavilion is dark waters and thick clouds; justice and judgment are the habitation of His throne; mercy and truth shall go be-

fore His face! Fellow citizens, God reigns and the government at Washington still lives!" In less flamboyant terms a high official of our Church said recently to the editor, "I occasionally get into a mess, but I have learned that by patience, watchfulness and obedience to the promptings of opportunity, I always get out." (A sturdy faith in our Lord figures, we happen to know, in the above formula.)

We add one more item to our editorial use of the motorist's mirror; it is this: the driver does not see himself when he uses this instrument for looking at what is back of him. That observation is probably most important of all the comparisons with experience that can be cited for attention. One cannot really profit by what has happened, if only one's own participation therein is taken into account. Consequences cannot be correctly computed if personal advantages and disadvantages are all that count in the estimate. In this trip through life, while the journeyers are individuals and while for each there is a destination, the requirement for self-forgetfulness is surprisingly great. Something of this is implied in Jesus' comment—"He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal."

In a word, experience is most useful and accurate when it includes the other man and his good in its admonitions.

Recently we saw a picture of crowds of people hurrying across a bridge in the Far East to escape bombing. Later in the week we saw the crowds of shoppers on the streets intent on buying Christmas gifts. It reminded us that good will has not vanished from off the earth. Surely we who are Christians must see others than ourselves intent on serving God.

LUTHERANS AMONG REFUGEES

CONSISTENTLY with what has been written above, we remind the members of the United Lutheran Church in America that one of the most satisfying times in all the past of Lutheranism in the United States and Canada was that period which began in 1919 in the form of post-war relief work in Europe. What then began in a small way, namely, as help for persecuted fellow believers in Latvia, grew until Lutheran co-operation was organized in twenty countries. It was saving for the future seven temporarily "orphaned" mission fields. It gave occasion for the first Lutheran World Convention in 1923 and revealed the values of making that gathering for fellowship a permanent enterprise for fraternal service. It gave us men who consecrated the grace of God and their talents to the ministry of mercy, among them Lauritz Larson, Theodore Benze and John F. Morehead whose lives, short in years, were long in influence. It taught us values for the National Lutheran Council and for co-operation generally which we do not yet fully appreciate and therefore do not completely apply.

In those years we went to brethren in Europe. Now brethren in Europe are coming to us. They are not so numerous as were the victims of revolution, famine and national hatreds in 1919 and later, but perhaps the sum total of their losses is comparable to what appealed to fraternal esteem twenty years ago. Who knows but that this call (on page 2) from our Lutheran World Convention's Executive Committee, via the executive secretary of the Board of Social Missions, Dr. Krumbholz, is another great opportunity to enjoy the close fellowship with Christ that only they who serve are permitted to enjoy.

THE LUTHERAN urges careful reading of the call that appears in this issue. Co-operation under the skillful and experienced guidance of our Board of Social Missions will bring the greatest results both "to him that gives and him that takes." And the time is now, not only because the need is at hand so that unless it is promptly extended these who are in distress will perish. There is also the fact that our opportunity is now.

ACROSS THE DESK

IN *The Living Church*, a weekly journal devoted to what is commonly known as the "high church" interests of the Episcopal communion, we found the following recipe for "the Christmas pudding that was eaten by his Majesty King George VI on Christmas Day. The last line is not part of the formula, which reads:

"1½ lbs. finely-shredded suet; 1 lb. bread crumbs; ½ lb. sifted flour; ¾ lb. ground almonds; 1 lb. demerara sugar; 1 lb. stoned raisins; 1 lb. currants; 1 lb. sultanas; 4 oz. candied citron; 4 oz. candied lemon; 4 oz. candied orange peel; 1 teaspoonful mixed spice; nutmeg; pinch of salt; 1 lb. eggs (weighed in shells); ¼ bottle sherry; 1 wine glass brandy; ½ pint beer. The mixture is given twelve hours to settle and then boiled in a basin for eight hours. It is brought to the table alight and decorated with a sprig of holly. For the blue flames, four wine glasses of brandy are warmed well before being poured over the pudding, and then lighted.

"God save the King—and may he rest in peace!"

1938's Testimony

WHAT IS the greatest achievement of the U. L. C. A. that the year about to close can claim? That question in somewhat modified form has reached *Across the Desk*. It is a more or less conventional query; more easily asked than answered correctly. Our own response to it has the uncertainty that always attaches to "one person's opinion." Perhaps some who disagree with us will give the readers of *THE LUTHERAN* in brief terms what they deem outstanding. We also explain that the fine paragraphs that appear in previous pages from the presidents of our synods and from the members of the News Letter Staff are replies to requests for the achievements of whole synods and of certain areas, but not of the U. L. C. A. as a whole. But next week these officials and news writers will reply to queries that involve the entirety of our Church. The presidents have been asked to state in seventy-five words what they deem "the most needed application of the resources of the United Lutheran Church in America during 1939." We wanted them to speak for their constituencies as executives and therefore the wording of the inquiry was sought in the sphere of administration. Our News Letter Staff was asked quite bluntly to state in fifty words what each deemed "the greatest objective" now faced by the U. L. C. A. for the coming twelve months. The answers they have sent in reflect the area covered by each in his correspondence. The space at their disposal required them to aim at a fifty-word reply. The attribute of brevity was thus especially emphasized.

In our opinion, a careful study of the replies in this issue and in the one that begins the series of 1939 will reward the reader. If their perusal stimulates questions and comments addressed to the editor, he will be happy to give them earnest consideration. But he recommends the ideas proposed by these writers for examination and discussion by members of the congregations when they are in groups, such as church councils and Sunday school classes, leagues and societies. The men who have written have not a casual acquaintance with our Church nor a passing interest in its welfare. They are selected persons. Their analyses of the situation of our communities, synods and the U. L. C. A. are backed by experience and faith.

In the Field of Doctrine

The year 1938 will be recalled in connection with the adoption by the U. L. C. A. in convention assembled of "A Declaration" which was made to recognize and respond to a call in the world today for a clear testimony "concerning the Word of God and the Scriptures." This declaration consists of a preamble and eight following sections. While

it is true that the statement grew out of a series of meetings in which commissioners from the American Lutheran Church and from the Missouri Synod conferred with commissioners of the United Lutheran Church in response to an invitation authorized in 1934 by our Savannah convention, the convention in Baltimore was specific in so framing the preamble and the sections of the Declaration as to make the document when approved a statement defining those Lutheran principles that are the clear testimony which the world of today needs. It is not a series of conclusions reached by discussions of questions involved in controversies among Lutheran groups but a primary declaration of a Lutheran attitude. For while the doctrines involved have frequently been subjects of debate and of division among us, no declaration of the scope and definiteness of this one has been framed and adopted to state our Lutheran position.

Broader Organization

A second product of the year 1938 in the U. L. C. A. which we believe to be of major importance is the establishment of the Board of Social Missions. Our approval of this combination of a Board and two committees into one agency of the Church goes beyond the fact that thereby we have reached a clearer vision of the activities of a truly ecumenical Lutheran synod. It seems obvious to us after two decades' functioning that an adequate classification of the missioning enterprises of our Church calls for Boards of Foreign, American, and Social Missions. But what seems to us encouragingly creditable to U. L. C. A. energy and initiative is its frank recognition of social relationships and its courageous determination to face the responsibilities in the social demands that are being made upon groups of believers in these days of unrest, mis-direction and selfish deceptions. Without in any way casting doubts on the sincerity of those who have steered the Church away from responses to calls upon it for guidance in recent decades, and without the expectation that we will radically change our valuation of the individual, we nevertheless believe that something other than silence is expected of us as a church in the sphere of social relationships. We have done some detouring in past years that could be interpreted as dodging. When by the establishment of a Board, the United Lutheran Church recognizes Social Missions as being on a parity with Foreign and American obligations to the world in the midst of which is the Kingdom of God, we have set a mark that will be dated by future conventions as outstanding. Incidentally we have given ourselves a task in the sphere of doctrinal definitions that must be undertaken.

A Decadal Anniversary

WE CANNOT at this time review the achievements of the Board of American Missions to whom was assigned the year 1938 for an anniversary appeal. Not all the reports are available and *THE LUTHERAN* prefers to postpone its appraisal of the Board's work until a more suitable time. We content ourselves in this issue with a statement testifying to the complete engrossment of the Board and its executive personnel in the work undertaken by them.

What we are prepared to do at this time is to express the hope that 1948 and succeeding decadal years will be assigned to enterprises of the U. L. C. A. for special appeals. Once every ten years is not too often to focus the attention of all the constituents of our general body or its successor upon some one of the Church's major enterprises. In 1948 education should be given the right of way. By that time America will probably have awakened to the dangers that now threaten it in the sphere of popular education.

THE HOME CIRCLE

By MRS. W. L. HUNTON

"AND WHEN EIGHT DAYS WERE ACCOMPLISHED FOR THE CIRCUMCISING OF THE CHILD, HIS NAME WAS CALLED JESUS."

*Jesus! Name of wondrous love!
Name all other names above!
Name at which must every knee
Bow in deep humility.*

*Jesus! Name of priceless worth
To the fallen sons of earth,
For the promise that it gave—
"Jesus shall His people save."*

*Jesus! Name of mercy mild,
Given to the Holy Child,
When the cup of human woe
First He tasted here below.*

*Jesus! Only Name that's given
Under all the mighty heaven,
Whereby man, to sin enslaved,
Bursts his fetters, and is saved.*

*Jesus! Name of wondrous love!
Human Name of God above!
Pleading only this, we flee,
Helpless, O our God, to Thee.*
—William Walsham How.

FED UP

By Laura Gray

TWO WOMEN gazed into a toy shop window on Christmas Eve.

"If only I had money I'd buy that large doll buggy for May and the electric train and yards of tracks for Bob! I'd love to be able to give the children a really wonderful Christmas!" Mrs. Blye, the younger woman, glowed wistfully.

"Isn't there something you'd like for yourself?" asked the older friend.

"O, yes—but it's much more fun buying for the children."

"Then, are you being fair to them?"

"How do you mean?" the mother questioned almost indignantly. "Would it harm the children to have lovely things?"

"No, but would it make them genuinely happy?"

After a few minutes' thought, "You mean the youngsters, like myself, could get more pleasure out of giving? I don't agree. They know nothing about that kind of happiness—they are too young."

"Well, I must catch this car. See you on Christmas Day." Mrs. Greer, the friend, hurried off.

* * * *

In the Blye sitting room, Bob, twelve, unwrapped a small parcel; it was one of several he had opened, for this was Christmas morning. With scarcely a glance at the gift—he hurled it into the litter of tissue paper. "Shucks, I've got three knives already!" He kicked his sister's brown bear and sent it crashing through a glass door.

"For shame, Bob, and you with so many fine things!" scolded the mother.

"They aren't fine! Where's the electric train I wanted? I'm not going to that party tomorrow either—I'm fed up with parties!"

"You naughty, ungrateful boy!" The mother's temper rose. She pushed him into his room and closed the door, picked up the daughter, now crying loudly over her abused bear, and carried her into her room.

Alone in the living room, Mrs. Blye sank on the lounge utterly miserable this Christmas Day.

Mrs. Greer stole in.

"I hate Christmas!" Mrs. Blye sat up, "without money! If only I could have bought the train! Bob is older now and needs better things."

"No, my dear, the train is not the satisfaction his heart craves." The friend sat down beside the distraught mother, ready to listen sympathetically to her story.

"What is it then?"

"I learned one lesson from my Jimmy when he first went to kindergarten. There he made me and his father a present each. Days before Christmas he tied up the mysterious parcels. I wasn't allowed to come into the room. He just glowed with happiness and importance. On Christmas he left his own toys and stood by, radiant, as I unwrapped a well-made blotter with a picture of a duck pasted on it—and he only five."

"My Bob's fed up with Christmas already!" mused the mother.

"I'm not surprised. For weeks shop windows have been full of Christmas gifts. Papers, magazines and the radio blare forth the importance of buying presents. School ends with a concert, a tree, presents and carol singing. So does the music class, the dancing class, and the Sunday school. Christmas trees, candies, toys! How could an intelligent child be anything but fed up?"

"I never thought of that!" responded Mrs. Blye.

"If I were raising a family again," continued her friend, "I'd try to center the thoughts of my little ones on what they wanted to give rather than on what they wanted for themselves. I'd try to make their own giving a very big part of the festival. I'd explain that the Santas they see in so many stores are only men dressed up to entice people into the shops to buy, and not the benign saint himself. I would tell them the Christmas story as something wonderful, beautiful—sacred. I would try to lead them to share in that magical something, the Spirit of Christmas, for that makes people unselfish and kind to one another, and depends not at all upon the state of one's purse."

—National Kindergarten Association.

OUR DOUBTS are traitors,
And make us lose the good we oft might win,
By fearing to attempt.—Shakespeare.

UNDER SHINING CHRISTMAS STARS

By Leta Schaefer

(Concluded from last week)

BUT NEITHER of the girls was destined to attend the candle service at Back Meadows Chapel that Christmas Eve. Early in the afternoon the countryside was seized in the teeth of a storm that was terrorizing. Sleet, in great driving sheets, rattled on the roof and pelted at the windows. The wind tore furiously at the staunch old house and expressed its madness in whistling anger. The Norway spruces bowed and bent and twisted, and now and then a splitting shriek told of another bough bent low. Inside the warm living room, Enoch Marsh watched the storm with troubled face.

"Don't know that I ever saw so bad a storm before in these parts. Too bad, but I guess we're in for a snowbound Christmas."

Up in the guest room that night Dorothea gave way to her disappointment. "To be here over Christmas is bad enough, but to be here for days! With the candle service postponed till Sunday, we'll have to stay!"

"I know it," Georgeanne responded gloomily. "We may as well give up all hope of going to the Westovers, but I'm beginning to feel like a prisoner marooned on a lonely island."

"Don't forget that you have company in your misery," Dorothea consoled. "Please remember I'm with you!"

Christmas Day dawned with the storm still raging. The trees about the Marsh home were glistening things of beauty, and the house, with its uneven fringe of icicles, looked like a bit of fairyland; but, to the two forlorn Dexter girls, the outlook was lonely, ghostlike and formidable.

"Dodo," Georgeanne began that morning as they dressed in the icy guestroom, "let's play the game. Aunt Eunice and Uncle Enoch wouldn't have asked us here if they had known we were to be hemmed in like this. Now, let's do our part and not make them sorry that they asked us."

Dorothea conceded, though with not very good grace, and the two went down to breakfast. Notwithstanding their fine resolutions, the day dragged endlessly. Both girls had about reached the point of distraction when, late in the afternoon, Aunt Eunice Marsh asked them to accompany her upstairs. They wonderingly followed her up the narrow stairs to a tiny little storeroom above the kitchen. She led them to a closet wedged in between the wall and the chimney, and therefrom she took a queer-looking, battered tin box.

"Girls," she said, "this belongs to you. When your mother came to see me last summer, when she was in this country on furlough, she left it here. 'Now, Aunt Eunice,' she said to me, 'if anything should happen to me, and I never get back, I want you to give this to my little girls.'"

That's all she said, and I've kept it here ever since."

Aunt Eunice turned over the box, and then sought an excuse to bustle downstairs. After she had gone, Dorothea and Georgeanne moved closer to the window to get the benefit of the fast-fading light. With trembling fingers Georgeanne tugged away at the lid of the box. What might it not contain! The cover finally gave way and disclosed a thick sheaf of papers, yellowed with age and closely written with violet ink. Wonderingly she fingered the sheets in an effort to see what they contained; then, with a little catch in her voice, she cried exultantly: "Mother's diary!" It was true. It was the diary of the much-loved Mary Foster when she had been a girl. She had been a merry-hearted lass, who had found much fun in the growing-up process, and hers was a facile pen that could paint word pictures skillfully. Nor was that all. Now and then her nimble fingers had drawn pictures that added materially to the content of the diary. To Georgeanne the writer of the diary was not a hard-working, tired missionary, but a very real flesh-and-blood girl of her own age. Through the pages were chronicled the good times, the little heartaches and the few real sorrows that had made up her girlhood at Back Meadows. There was a tear-stained page or two that told eloquently of Mary Foster's struggle to uphold the ideals that later became so firmly a part of her, and there were three whole pages devoted to the dawning idea that she should be a missionary.

Georgeanne paused long over one paragraph where bitter tears had badly smudged the ink.

"Tonight I am sure that I'll never go into mission work," Mary Foster had written. "I'm not big enough and unselfish enough to make it possible. I don't want to go far away from home and friends and things I love, and why should I do it when other girls in Back Meadows do not?"

Georgeanne looked out of the window at the gathering dusk for a moment. "Mother was a very real girl, after all," she commented softly.

She read on. Through the diary there were thoughts and ideas which shaped themselves into an ever-growing resolution and desire to do the thing which Mary Foster later did. When Georgeanne had finished it, she was strangely stirred. For the first time she realized that it had not been easy for her mother to take up mission work; she, too, had known despairing moments when she doubted her ability to carry on the work that kept insistently calling her.

Underneath the last yellowed sheet of the diary, Dorothea found a letter not quite six months old. Mary Foster Dexter had written it during her last furlough in America. She had known then when she left her daughters to return to India, she would not look upon their faces again. With tear-filled eyes and aching hearts Dorothea and Georgeanne read the letter together. Such a letter as it was! Full of tender mother love and kindly solicitude, it could not fail to make a deep and lasting imprint upon their hearts and souls as Mary Foster Dexter had hoped it would.

AT CHRISTMAS TIME

THE GLORY STAR shines in the sky,
The angels' song the whole world hears
As down the centuries it comes,
Growing more sweet with all the years.
We see the shepherds kneeling low
To King who wears no diadem.
We follow where the Wise Men ride
To Thee, O blessed Bethlehem.

Our thoughts, like weary pilgrims, turn
From their far wanderings unto thee,
And earthly lights grow poor and dim
When thy star's radiance we see.
The hope of all the ages rests
Upon thy bosom like a gem.
We bring our griefs, our joys, our prayers,
And lay them down in Bethlehem.

Oh, Christmastide! the tide that turns
The earth toward heaven evermore,
While we forget our doubts and fears,
And read thy story o'er and o'er,
Of love that came our life to share,
That saw our needs and answered them.
What can we bring as offering meet
For these glad days and Bethlehem?
—Kate W. Hamilton.

In one place she had written: "But a little while, and my work will be ended. Oh, my dears, my dears, how I wish you might take it up where I must leave it, and carry on the work I had intended to do. It will not be easy; truly big things never are. But it, too, has its compensations for those who are honest in their efforts to serve."

Georgeanne's head went down on her knees. "Mother, mother, how very near you seem this night."

"Wasn't mother wonderful?" Dorothea asked in a voice that was full of reverence. "When I think of all she's done, I feel so small and insignificant. Do you suppose Georgeanne, if I tried real hard I could carry on the work she started in India?"

"But, Dodo, you declared you never would!"

"I know it; I've fought and fought and fought, but I'm done fighting. There's no use fighting against a thing that your whole soul tells you is right."

For a moment Georgeanne did not answer. She sat very still and watched the Christmas stars take their places in the sky which had almost miraculously become bright and shining. At last she turned to her sister. "We'll both go," she said quietly, and under the shining Christmas stars there came to her a new courage and a deep-seated sense of peace.

When the Dexter girls arrived back at the dormitory, Imogene Westover paid them a flying call.

"You poor things," she gushed. "It was a pity you had to be stuck out in the country all through Christmas vacation—wasn't it awful!"

"We thought so at first," Georgeanne responded, "but we think now it has been the most wonderful Christmas we've ever had"

"Or ever hope to have," supplied Dorothea.

Imogene looked from one to the other, and on her face was a very much perplexed expression. "Well, if you two aren't the queerest!" was her contribution as she left the room.

Dorothea grinned impishly as she looked at her sister. "There's no use to try to explain it to her, Georgeanne; she wouldn't understand; her kind never does. Oh, how I wish every girl could have the joy that came to us under those shining Christmas stars!"—*Girlhood Days*.

WHY JESUS CAME

JESUS CHRIST came to earth not only to tell men how to get to heaven, but to teach them how to bring heaven to earth. He came to teach men how to produce in their own hearts the flowers of true happiness, how to see in their own skies the stars of everlasting hope and truth, how to keep alive in their own souls love and unselfishness and the power of communing with the Father of all, his Father, God. He came that men might learn the life of angels now; that they might live the abundant life.

If there were no future, Christ provides the only life that is worth while here. There is a vast difference between existence and life. The man whose hand is red exists; the man whose heart is pure lives. Christ came not only as the bearer of a future reward, but He brought to men a present possibility. He came not only that men might be saved in the hour of death, but He came to save the people from their sins here and now. He came not only as a divine sacrifice, but as an ideal of life. He lived that men might know what a human life can be; He died that that life might be eternal.

—J. Sherman Wallace.

CHRISTMAS EVERY DAY

MAE REMARKED last year, "Everybody is so nice and agreeable, and I feel so good, that I wish we could have Christmas every day." She was not thinking of the gifts she had received, but of the happy spirit that prevailed in all hearts at Christmas.

We cannot have a holiday all the time, and we should grow very tired of it if we ever tried it. But every day filled with the happy Christmas spirit would mean every-day joy the year round.

Why are we all so happy at Christmas time? Why, just because everyone thinks of other people first and puts himself last. Do father and mother spend their time wondering if you are making a nice gift for them? You know they don't. They are thinking about you, and the gifts you want. If you want to be really happy every day, put your own wishes last and do first the thing that will please mother, father, brother, sister and friend. Try it the day after Christmas, and a number of days after that. If you haven't tried it, you don't know what a difference it will make. You will be better, wiser, happier, more beloved, and you will have the Christmas spirit and joy all the year round—*Selected*.

"To HAVE no monotony in our life calls for a miracle—and the Christian life is a miracle."

CALLED TO WORK

Jesus Directs Peter Into His Life Work

By D. BURT SMITH

John 1: 40-42; Luke 5: 1-11. The Sunday School Lesson for January 1

SIMON of Capernaum in Galilee was a fisherman. With his brother Andrew he conducted a business of catching and marketing fish. Rumor came of the preaching and baptizing of John the Baptist at a place along the Jordan. Several of the young men of Galilee journeyed to the Jordan to hear and see this unique young preacher who called himself "the voice of one crying in the wilderness, make straight the way of the Lord." Besides Andrew and Simon were two others who were brothers, John and James.

Already these men were steady religionists; they were true to their Jewish faith. They listened to John the Baptist and were deeply impressed with his claim that the Messiah was soon to be in their midst, and his exhortation that they should all be ready to receive Him. John had already baptized Jesus and was sure that He was the Son of God, because he had seen "the Spirit descending and abiding upon him." The record does not tell whether John baptized these young Galileans who had become such earnest listeners that they took his word for it when he pointed to Jesus, "as he walked," and said, "Behold, the Lamb of God."

A New Name Given

Andrew and John took the Baptist's words seriously and followed Jesus as He walked away from them. Their purpose was to learn for themselves whether what John had said to them was true. What would the Lamb of God be like? What words would He have to speak for Himself? Would He be different from the Baptist? These were the first to follow Jesus; not in the sense of disciples, but merely as seekers for more direct information concerning Him.

Jesus noted their approach, asked their purpose, granted them a rather long interview, and they left Him with the conviction that Jesus was indeed the Messiah and with the impulse to bring their brothers to Him. Andrew came with Simon to present him to Jesus, and the inference is that only a little later John arrived with his brother James. Simon had heard what the Baptist said concerning Jesus; he was eager to see and hear this One Who was greater than John the Baptist. Jesus made him comfortable with a friendly greeting and declared that his name from that time on would be Peter instead of Simon, or rather in addition to Simon. This new name given to Simon predicted his character; it announced what kind of disciple and apostle this obscure fisherman was to become. Probably Andrew wondered how his brother Simon could ever deserve to be called Peter, a man of "rock" in character and conduct.

A New Relation Discovered

They went back to Galilee and finally made their abode in Capernaum, Jesus

using that city as headquarters for His Galilean ministry. The time soon came for Him to have men who would devote all their time to preparing for apostleship. Years of discipleship, of being pupils in Jesus' school, were necessary. Jesus chose His pupils with care. He seemed to have poor judgment in His selections, for the public and the church would not have applauded His choice of men. Fishermen did not promise much as potential leaders in a great religious enterprise.

Simon learned that he had a new relation to Jesus. He was a learner; Jesus was teacher. Simon's generosity toward Jesus seems evident; he probably shared what he had with Jesus, doing it gladly. We do not suppose that Jesus took advantage of Simon's good nature. Jesus apparently was confident of the willingness of these fishermen who had been so much interested in Him along the Jordan where John preached to let Him use their boats. Since He was Simon's guest, Jesus naturally chose his boat to use as He talked to the multitude on shore. Simon's relation to Jesus was new; he was discovering new privileges and requirements in that relationship continually.

A New Work Assigned

Jesus did many unexpected things. Nothing was more unexpected than for Him to suggest to Simon that they go fishing in deep water. Simon was an old hand at fishing; he knew conditions were wrong for such fishing. Besides they were tired after a night of fruitless fishing. Simon had the grace to exalt his faith in Jesus above his own judgment, and so they let down the nets. Simon was learning not to insist stubbornly on having his own way when Jesus gave command. He was finding out gradually how much Jesus

THINK OF THESE

THE CHRISTIAN life, when at its best, is devoted to bringing others to Jesus.

Change of name does not of itself alter character or make a man different.

"There never was a bad man that had ability for good service."

We must be willing to serve before God or man will trust us with truly great tasks.

It is not for man to say which service for God is most distinguished.

DAILY BIBLE READINGS

M. Becoming Acquainted with Jesus. John 1: 35-42.
T. The Call of Peter. Luke 5: 1-11.
W. Willingness to Serve. Luke 5: 27-32.
Th. The Need of Helpers. Matthew 9: 35-38.
F. Divine Partnership. John 15: 7-16.
Sat. Refusing to Serve. Matthew 19: 16-21.
S. Worthy of the Call. Ephesians 4: 1-13.

knew, even in matters which apparently were outside His experience—fishing, for example.

The catch of fish was exceptionally large; the nets seemed about to break; and James and John were called to bring their boat for part of the large catch. Simon, in keeping with the demonstrativeness of people of his day, went to extremes in showing his feeling of inferiority and unworthiness in the presence of Jesus, Whose power had clearly been shown in this remarkable catch of fish. Simon did not want Jesus to go away; he did not want to be separated from Him. What he truly desired was to be humble in His presence. Simon's words did not indicate that he was a desperately wicked man. It all grew out of amazement "at the draught of fishes which they had taken."

James and John were as much amazed as were Simon and Andrew. They were all in attitude of mind and heart to receive further instruction from Jesus. He spoke to Simon, but the others took the words to heart. Simon's new work was to "catch men." He was to transfer his skill in taking fish alive to be marketed for food, to taking men alive to use themselves in serving God. This was to be a new kind of life work. They were not told much about it. Jesus called them to it, and they entered upon it wholeheartedly. "When they had brought their boats to land, they left all, and followed him."

WHAT NEXT?

'Tis New Year's Day. The calendar makes this clear, or we would not know it, for this morning the same sun rose in the same old way, and we looked out on this day about as we have always looked out on days. But since we must conform to custom and fact, we, too, say, "Happy New Year," as do millions of others. We are glad to think of a new year, for that means a beginning of something, a new chance at something, a new experience to be faced. It's no wonder that we find ourselves asking, "What next?"

This is a good question for us to ask as we start a new year. We can ask, "What next?" but not be at all sure what the answer will be. What is around the corner none can know, aside from the routine on which we can count with considerable confidence. At best what seems sure may be upset. We count on health and a successful work, but these may be snatched from us. We plan in terms of a fruitful harvest, but whether there be a harvest at all is something to be guessed at. We enjoy peace, but the dread of war takes away much of the joy.

However, each can do something to assure a satisfactory answer to the question, "What next?" All 1939 is ahead of us, all uncertain, all promising, all challenging, all full of opportunities. The thing we are sure of is that what we get out of next year depends in no small degree on what we put into it. We cannot depend on taking it easy, and then put on a drive the last three days or weeks or months of the year so as to end the year in a flourish of success. Our "drive" should start now; this is our best way of being sure of what's next.

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

OPPORTUNITIES FOR INVESTING LIFE

ROMANS 12: 3-8

THE WORD *opportunity* comes from the Latin word meaning harbor. We use the very same stem in the word *port*. The prefix means *before*. *Opportunities are ports that lie before us*. The alert eye will find them. But it is one thing to see them and another to enter them. We need to train our eyes to see opportunities worth the investment of life, but we also need to have our *wills* stirred so that we really enter the ports that we see before us.

The question we must answer first of all is: When we see worthy opportunities for investing life, *will we enter them?*

"I" Troubles

In our modern schools failure in any subject leads to a complete medical check. Often some physical defect will be discovered. When corrected, scholarship will improve and even the disposition will be altered. Among the most frequent causes for poor reading or spelling is some fault of the eyes. Corrected vision means for them a new interest in life.

In the field of Christian service it is not eye trouble so often as "I" trouble that clouds the vision. Life is too self centered. Service to others is measured by the cost to self. What will I have to give up if I go as a missionary, enter the ministry or diaconate, or give my life to any wholly selfless service? If we do not need the Good Physician to place clay upon our eyes, as He did to the blind man of long ago, we do need Him to take away the clay of selfishness that makes us blind to the opportunities of serving in His Name. Our service failures as Christians very often are due to "I" trouble.

The Blind "I"

To be blind is a great affliction. Yet we have known blind folks who got a great deal of joy out of life. In fact, most of our blind friends are notably happy. There is an affliction vastly worse than physical blindness. That is spiritual blindness. Not to see God, not to see others as neighbors, not to see opportunities of serving others for Christ's sake, this is the most dreadful blindness. The reason for such blindness is *too much "I."* A cataract is a hardening of or growth on the lens of the eye. Too much "I" is like that, a hardening of the lens of the soul. If we live for self long enough, we will become blind to opportunities for unselfish action. We are like the earth at nighttime. We stand in our own light. Even the conscience goes to sleep in this darkness and no longer troubles us when we are living all for self.

Far-sighted "I"

When we are far-sighted we see at a distance very well, but nearby things are blurred and indistinct. No better illustration

of spiritual far-sightedness could be offered than Russell Conwell's lecture on "Acres of Diamonds." It is a common tragedy that men travel around the world seeking for diamonds while others are discovering a diamond mine in their own yards.

We once knew a young woman who always shone in any missionary convention but who was of no use in her own church. She never finished any task of service at home. It is a fine thing and a necessary thing to lift one's eyes to the hills. But to see *only* the distant hills makes walking in a stony path dangerous.

Near-sighted "I"

Of course the very best workers in the home church usually have the greatest interest in foreign missions. Those who have no interest in distant opportunities usually fail at home. We do have to contend with workers in every church who are near-sighted. They do not look beyond the street in which they live, or the limits of their town, or perhaps to the boundaries of their own nation. They tell us that we would have plenty of money to run our home church if only we did not send so much away. *Near-sightedness spiritually is a very unlovely disease. It is a typical "I" trouble. "I" is always and ever first.*

Twitching "I"

Some eyes will not stay focused long on anything. They are constantly *twitching*. Many opportunities of Christian service are missed because we cannot hold our spiritual eyes steady. Self is dedicated first to one thing and then to another. Never is a service opportunity turned down with a flat, "No." Promises are easily made and quickly forgotten. Out of sight, out of mind. Every church leader could be able to compile long lists of unfinished tasks begun by folks with *twitching "I's."*

Pink "I"

When we speak of *Pink "I"* we are not thinking of parlor pinks who play at being radicals and revolutionists, but accept the profits of the present system. People with this kind of *pink "I"* have their vision colored. They do not see things in their *real* colors. The results of their service are usually very disappointing. They are so full of enthusiasms. They are always ready to leap into some impossible task. They look out upon a cloudy day and decide to leave their umbrellas and raincoats at home. They usually return drenched and disillusioned about life.

Black "I"

The pinks are balanced by the blacks. Indeed we much prefer those suffering from *pink "I"* to those who look out upon life with a dark and gloomy "I." They are like the folks who look out upon the world through dirty windows and turn away in disgust. Did you ever come indoors out of

the bright sunshine forgetting to take off your sun glasses? Many folks are like that, they think that everything is black and hopeless, *when they have darkened their own eyes*. We need the kind of "I's" in church work who see things as they are.

Upside-down "I"

We do not know the medical term that describes the eye that sees things upside-down. We have heard of such a disease. We know that there is such a disease of the "I" in the world of Christian service. Everything appears crooked. Nothing ever looks right. If they cannot criticize what you do they will find something to criticize about the way you have done it. If they find nothing really wrong in either they impute low motives. That is an affliction that grows on a person. A critical attitude may be controlled and directed to become a real help. We have a number of friends who are quite frank in their criticisms, but they are usually right and usually helpful. There are others who seem to take great delight in telling everyone what is wrong but who will do nothing about it.

Good "I's"

To see clearly, sympathetically, and hopefully is half the battle in Christian service. We are responsible for our vision in these things. The troubles of our physical eyes are not necessarily the results of any fault of ours. But the "I" troubles that distort our vision of opportunities to serve are directly the result of our faults. When we are blind to these opportunities it is invariably due to *too much "I."*

* * * *

TO LEADERS: Topic date, *January 8*. Discuss unrealized opportunities for service that the young folks of the church are missing. Next topic, *Records*.

MY YULETIDE GUEST

By the Rev. E. L. Folk, Octogenarian,
Washington, D. C.

I PLACED a chair by the window;
I sat by my table and read;
In my soul was a secret longing
To talk with a friend instead.

An hour passed by, but no friend came
To sit in that vacant chair;
So, quietly musing, I uttered the name
Of a friend whose love I share;

A friend who loves like a brother,
With a tenderness rich and rare!
How I wished that friend and no other
Would come and sit in that chair!

But oh! the wonderful peace that came
To my soul, and the blessed rest
That filled my heart when I whispered the name
Of Jesus: My Yuletide Guest.

BOOK REVIEWS

THE VOICES OF THE CATHEDRAL

By Sartell Prentice. William Morrow and Company, New York. Pages 307, illustrated with 84 photographs. Price, \$3.50.

This book, the subtitle of which is "Tales in Stone and Legends in Glass," is a study of the pictures and carvings with which the historic cathedrals and churches of Europe were decorated. From it the reader will learn Christian symbolism and something of the history of Christian art, together with much about what was believed by Christians in the changing centuries of the church's history.

As to the purpose of the decorations in the cathedrals, the author says it was "to teach so clearly—in frescoes, glass or reliefs—the great lessons of the church that even he who ran might read. From the days of the great Gregory in the sixth century to the end of the Gothic age the artists tried to show the people through their art the things they should believe and the paths in which they should walk."

Gregory the Great had voiced the hope that "those who could not read should be able to find, frescoed or carved upon the walls, that which the learned found in books." And an Abbot of S. Denis "wrote that the church, through the medallions in her windows or by the carvings on her stones, should be a veritable book of sermons, rich in catechetical instruction."

"The Voices of the Cathedral" should prove as popular as Prentice's former volume, "The Heritage of the Cathedral," and with that work it forms a complete and fascinating historical study of the art and architecture of the cathedral. We recommend it highly.

ROLAND G. BORTZ.

THROUGH THE BIBLE

By Theodore W. Wilson. Collins. Pages 602. Price, \$2.00.

An eagerness to adapt the message of the Bible to the age level of children has produced this highly attractive volume. It will be hard to find anything in the line of Bible stories for the young that is quite so satisfactory. The author, recounting each story separately, begins with the Creation and moves rapidly through the historical narrative of the Old Testament. The prophets are disposed of in their historical place, making the Old Testament complete with the book of Ezra. A special section on the period between the testaments marks the transition to the life of Christ. Then on to the early church and a short selection of the choicest sections of the epistles.

The dangers in bringing the Bible stories down to a child's level lie in getting too far from the Bible itself and in separating the different stories from the unity of the whole. The author has surprisingly avoided both dangers. Where possible, the King James Version is quoted verbatim—and frequently, too. What's more, the reader cannot forget that God is the center of the narrative as He lives and reveals Himself among human characters.

Beautiful illustrations, profusely scattered throughout, plus the inclusion of archaeological findings and an introductory chapter on the history of the Bible add to its attractiveness. Parents would welcome this book as a satisfying answer to their search for Bible stories with an appeal to children.

WILLIAM M. HORN.

THE APOCRYPHA

An American Translation. By Edgar J. Goodspeed. The University of Chicago Press, Chicago, Ill. 1938. Pages 500. Price, \$3.00.

The fourteen Apocryphal (hidden or secret) books, written mainly in the two hundred years before Christ, formed no part of the Hebrew Old Testament, but did form a part of its Greek Version (the Septuagint) and its Latin Version (the Vulgate). In Luther's first German Bible of 1534 the Apocrypha form a supplement, with the explanation, "Apocrypha, that is, books which are not considered equal to the Sacred Scriptures, but which are yet good and useful to read." Similarly they formed such an appendix in Coverdale's Bible, the first printed English Bible, of 1535, and in subsequent English Authorized Bibles, including the King James Version of 1611. But the Puritans disapproved of the Apocrypha, demanded their exclusion, and finally the protest prevailed. In 1827 both the British and American Bible Societies signed their death warrant, and since then the books have almost disappeared. But they are retained in the American Standard Version entitled "Holy Bible, with References and Apocrypha," while the title page of the section reads: "The Apocrypha, Translated Out of the Greek and Latin Tongues, Being the Version Set Forth in 1911."

That translation from the original Greek text is British. Now for the first time there is available an *American Translation* of the Apocrypha, indeed, of the *whole* Bible, including the Apocryphal group. First there appeared "The Bible: An American Translation," translated and edited by J. M. Powis Smith and Edgar J. Goodspeed. Now as a companion volume appear also the Apocryphal books, from First Esdras to Second Maccabees, translated from the Greek by Dr. Goodspeed, making available, as was said, the *complete* Bible in an American translation. The value of this book to the student of the Bible is well set forth by Dr. Goodspeed in the Preface: "To us this appendix of the Old Testament is important as forming a very necessary link between the Old Testament and the New; and if we had no Old Testament at all, the Apocrypha would still be indispensable to the student of the New Testament, of which it forms a prelude and background. This is why I have prepared an American translation of the Apocrypha, to complete our American translation of the Bible. . . . They form an indispensable part of the historic Christian Bible, as it was known in the ancient Greek and Latin churches, in the Refor-

mation and the Renaissance, and in all Authorized English Bibles, Catholic and Protestant."

The translation is in modern American speech and makes easy reading. The reader is instructed and admonished. The book is illustrated, and a short introduction to each apocryphal book prepares the reader mentally to discern and digest the portion about to be served.

JOHN W. HORINE.

THE MODERN MESSAGE OF THE PSALMS

By Dr. Rollin H. Walker. The Abingdon Press, New York. Pages 207. Price, \$1.50.

Professor Walker of Ohio Wesleyan University has given his life and scholarship to teaching the Bible. This volume takes high rank as an interpretation and classification of the psalms, keeping in mind the intelligent laymen who seeks a practical and spiritual uplift for himself as he reads his Bible. The treatment is scholarly enough, to be sure, but one reads it realizing that the psalms have a direct and definite relation to one's daily life. The psalms are classified under eleven headings, such as Psalms on the Man Approved of God (1, 15, 24, 112); Nature Psalms (19, 29, 65, 104, 8); the Elegies; the Royal Psalms; and seven other groupings.

Each chapter in the book is delightfully developed. There is nothing forced or mechanical in the treatment. One finds the reading fascinating and stimulating. The devotional character of the book is to be expected, and it measures up to our expectation. We commend this volume.

D. BURT SMITH.

HARVEST OF THE YEARS

By Hope Daring. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price, \$1.00.

This is an interesting story of the mountaineers of the South. Felix Thorp is sent there to try to regain his health. There he finds typical people of these mountain regions. "Aunt" Margaret Dean has her dreams of what might be done to improve the region and advance the people. This novel is the story of the accomplishment and fulfillment of those dreams.

M. G. HORN.

STARS IN THE SKY

By Archer Wallace. Round Table Press, New York. 1938. Pages 147. Price, \$1.50.

Archer Wallace is always interesting. In his many biographical writings he has made the Christian leaders of the ages live again for the young people of our times. In this volume he presents a series of sermonettes or essays which offer comfort and courage to the troubled heart. He is master of illustration and has included many gems of poetry. "Stars in the Sky" would make a splendid gift book for any young person.

AMOS JOHN TRAVER.

OPEN LETTERS

SIZE AND EFFICIENCY

Dear LUTHERAN:

IN THE National Lutheran Council news item you quoted in the September 21 issue of THE LUTHERAN, you asked us to "Think of it! Less than one-twentieth of the congregations (of the combined Lutheran bodies in America) contain more than one-fifth of the total membership!"

At first glance one is thrilled by the thought. Numbers fascinate. But the flush of enthusiasm soon wears off, and it becomes sad news. Among the nine largest Lutheran congregations in America, six are in the U. L. C. A. Now the Year Book lists six pastors and three assistants at our big-six congregations. This means nine pastors for a total of 27,624 baptized persons, or one for every 3,070. Furthermore, nine pastors are "spiritual advisers" to 18,041 confirmed members, or one for every 2,004.

Christians, like others, are generally gregarious. They like large groups and enjoy the sense of belonging to them. But the benefit of such group or church membership is directly proportional to the attention paid to the fellowship of that group. Only the members themselves can say, as in the case of the big-six, whether they are really conscious of belonging to the Christian fellowship. But the pastors know how many they personally are reaching and helping in life's various needs; and this number is but a fraction of the whole.

In fairness to these nine pastors—and to others in similar situations—one must add that the Year Book does not list the secretaries, parish workers, visitors, or voluntary helpers who do much to counteract the ministerial deficiency. Yet inevitably the members of these gargantuan parishes are under-churched.

Here I am reminded of conversations with pastors of large parishes in the Lutheran churches abroad. One of them, who had six associate pastors, was head of a parish of 45,000 in the city of Stockholm. These figures are characteristic of the state or folk church, which includes all persons in the community, unless they formally leave the church. Now this pastor admitted the plight of trying to reach even the interested minority of the parish, say 15,000. This brings figures down to one pastor for every 2,140, which is comparable to our big-six's ratio for confirmed membership.

The point is that these statistics indicate definite situations of under-churching. This phenomenon calls for remedial measures affecting our modern church life. Speaking as one connected with a very large congregation, I am convinced that we need many more pastors and full-time lay workers. Besides needing them for the many activities of the Church's Social Mission agencies, they are necessary for taking advantage of the many opportunities for "inner mission" within the congregations. We need them in order to help make Christian fellowship a reality instead of an assumption in many of our churches.

September has laid emphasis on Christian education. And with the meeting of

the U. L. C. A. in Baltimore comes the chance for someone to initiate measures which will enable the Church first to gain a clearer picture of the actual situation, and then, upon this insight, to provide for a remedy.

Whatever the remedy, it would involve not simply the general training of more pastors, but of developing their special gifts. For at this time we need specialists in our church work. Unfortunately we now expect them to spring up full-grown from nowhere. Yet it is the common experience of all who study for the ministry that some have gifts as administrators, others as preachers, others as pastors, others as researchers, writers, teachers, and so on.

We have the potential facilities for a remedy. Our colleges, seminaries, and various training schools and centers could be better co-ordinated and their scope expanded. The Church would have to support a good deal of this, just as the national government supports local projects; yet the effort and expense would be worth while.

Although the needs of our big-six and other congregations are one thing, and the needs of the Church's organization another, they both go back to the sound planning of a comprehensive religious program. Both the large congregations and the agencies of the Church need specialists. The U. L. C. A. requires such men in its key positions. But what is being done to provide and develop understudies for these positions? Are we undergirding our leaders, or are we depending on the superstructure of our Church to support the foundations? How much do we entrust our Church's effectiveness to random movements? And do we plan the work of our Church on a solid basis and with a forward view?

These are simply a few of the thoughts which sat up in my mind when you suggested, "Think of it." As the facts strike us, so may we act.

Yours hopefully,
E. T. B.

U. L. C. A. CONVENTION BADGES?

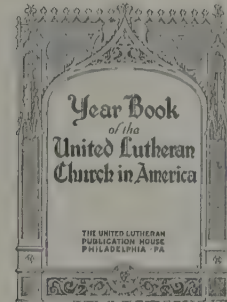
Editor, THE LUTHERAN:

I was much interested in the article in the November 2 issue on "Luther in Medallion Art" by Dr. Schreiber. I have a similar collection of Martin Luther and Lutheran Church medals, but not as large a one as his. I am particularly desirous of making a collection of such medals issued in this country as complete as possible. My immediate interest is in securing some United Lutheran Church convention badges necessary to give me a complete set. I need those issued for the Washington convention, 1920; Buffalo, 1922; Chicago, 1924; and Erie, 1928. If any delegates to those conventions are willing to dispose of their badges, I shall be glad to purchase them, and ask that they write me at 722 Upper Boulevard, Ridgewood, New Jersey.
S. F. TELLEN.

New and Indispensable Information on the Whole Program of the Church

1939 YEAR BOOK

- 1—OFFICIAL ACTIVITIES OF THE BALTIMORE CONVENTION
- 2—IMPROVED DIRECTORIES
- 3—REVISED CALENDAR DATE LINES



CHURCH CALENDAR

Appointed Lessons for All Sundays, Daily Lessons for Home or Church, Liturgical Colors and Suggested Anthems (dated), Schedule for Presentation of Causes.

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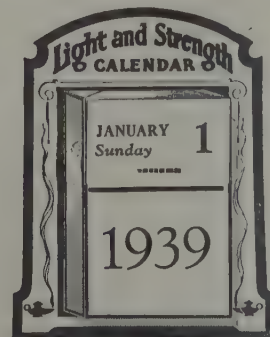
Parochial—by synods.
Auxiliary—by groups.
Institutional—by officers.
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DIRECTORIES (Up-to-Date)

Officers, Boards and Committees of U. L. C. A., Corporate Titles (for requests, etc.), Officers of Constituent Synods, Institutions—Educational and Merciful, Ministers, Congregations—geographical and synodical.

Price, 20 cents a copy; \$1.50 a dozen; 25 or more at 10 cents a copy, delivery extra.

"Light and Strength Calendar" 1939



An English block calendar for daily devotions throughout the year. The meditation for each day is based on one or two verses selected from the indicated Bible reading for that day. The daily pages may be torn off as used.

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WOLVERINE WANDERINGS

By the Rev. Aksel C. Larsen

WHEN A CONGREGATION meets its Apportioned Benevolence in full the matter is worth noting, and when a congregation meets its Apportioned Benevolence in full one month in advance, the congregation is worthy of special commendation. But when a congregation consistently meets its Apportioned Benevolence in full a whole month in advance over a period of years, we believe that special medals of honor should be struck off and pinned on the breasts of the pastor and the members of the church council. We commend to our readers the Rev. S. L. Boger, pastor of *Unity Congregation, Detroit*. He and his congregation have led the synod in meeting their Apportioned Benevolence in full for several years. Unity congregation became self-supporting just three years ago and is setting an example of faithfulness in stewardship for the rest of the Church.

December 2, about fifty Lutheran pastors of the United Lutheran Church and the American Lutheran Conference met in the Union Building on the campus of the University of Michigan to hear the Lutheran scholar and author from the Philosophy Department of the University of Minnesota, Dr. Sverre Norberg, Ph.D. Dr. Norberg delivered two heart-stirring and spiritually challenging messages to the pastors and students assembled. The visit of Dr. Norberg with his two messages on "What Psychiatry has Contributed to the Christian Ministry" and "The Philosophy of Soren Kierkegaard" seemed to us a fitting climax to the Pastoral Institutes conducted throughout our United Lutheran Church this year. The two meetings held on Friday had the distinction of being the best attended of those conducted under the auspices of the Christian Student Foundation of the University, who made Dr. Norberg's presence possible. The Rev. Henry O. Yoder and the Rev. E. C. Stelhorn, the United Lutheran and American Lutheran student pastors at the University, and the director of the Christian Student Foundation are to be commended on their choice of a man to represent our Lutheran Church on the program.

During the past few months two missionary pastors have resigned their charges and accepted calls outside the bounds of synod. The Rev. Henry C. Castor, pastor of Resurrection Church, Saginaw, preached his last sermon to the congregation September 25 and began his work in the pastorate of Memorial Lutheran Church, Nashville, Tennessee. He served the Saginaw charge for seven and a half years. The Rev. John Schmidt, Augsburg, Detroit, tendered his resignation to the congregation to become effective November 1. Mr. Schmidt, who served the Augsburg Parish for seven and a half years, witnessed substantial increases in attendance both at church services and in the Sunday school. He became pastor of Luther Memorial Church, Blacksburg, Va., on November 1. The Michigan Synod regrets the loss of these two friends, but extends heartiest greetings to the men in their new fields of labor.

The following pastors have been installed in their respective parishes during the past few months. The Rev. Carl A. Miller was installed as pastor of Trinity Church, Hillsdale, by the Rev. Calvin F. Stickles, president of synod. The Rev. William S. Avery of Wantagh, Long Island, was installed as pastor of Augsburg Church, December 11, by President Calvin F. Stickles and the Rev. Frank P. Madsen, secretary of synod. The Saginaw Charge is being served by the Rev. Franklin Smith, staff missionary of the Board of American Missions, until a capable regular pastor can be called.

A source of real inspiration to the synod was the observance of the fifteenth anniversary of *Hope Church, Detroit*, Carroll J. Rokey, D.D., pastor. This congregation in its fifteen years of life has grown remarkably and has the distinction of numbering more communicants than any other congregation in synod. The congregation fittingly observed its birthday with services November 4 and 6.

The work among the men of the synod received a real impetus through the mass meeting held October 30, at Ann Arbor. A total of 183 men representing twenty congregations heard the cause of the Lutheran Brotherhood expounded by the Executive Secretary of the national organization, Mr. Earle Bader. A masterful address, "How a Layman Looks at the Reformation," was delivered by Prof. Paul Kauper, a prominent Lutheran layman and professor in the Law Department of the University of Michigan. He decided that the first step in making the Brotherhood a living issue in the synod was to enlarge the Committee on Brotherhood of Synod. The Rev. Henry O. Yoder is chairman of the committee and is assisted by the following: Mr. B. A. Dickerson, Constantine; Mr. John Krelick, Kalamazoo; Charles Selheimer, Ph.D., St. Paul's, Detroit; Mr. Raymond Hendrickson, Hope, Detroit.

And speaking of men's work, a fine Father and Son banquet was successfully held November 4, at *St. Paul's Church, Battle Creek*. The president of synod was the speaker. Plans are being launched for the organization of a Brotherhood to enlist the man-power of *Redeemer congregation at Lansing*.

Bethel Church, Detroit, the Rev. H. E. Schildroth pastor, is publishing a monthly mimeographed paper in the interests of the Sunday school. The Luther League also publishes its own monthly newspaper. In the Sunday school bulletin attention is given to the recognition of new pupils, perfect attendance, illness, and announcements of general interest to the members.

Mr. Fred Buergin, treasurer of synod, reports a substantial increase in Benevolence receipts for the first ten months over the same period in 1937—\$11,511.75, or 68.7 per cent, of the quota has been received, almost \$1,000 more than last year. This increase is remarkable in view of the fact that thirteen congregations have contributed less than a year ago. Only a few congregations receive the distinction of meeting their benevolence in full each

year. We are looking for substantial increases in the number of 100 per centers.

The Rev. Vernon E. Kotter and Miss Gladys Oliphant were united in marriage at Olivet Lutheran Church, October 12, with the Rev. Frank P. Madsen, secretary of synod officiating. The whole synod joins in extending heartiest congratulations to Mr. and Mrs. Kotter.

Plans are being made for a joint *Luther League Rally* with the Detroit and Central Michigan Districts participating. Pontiac was chosen as the meeting place and the tentative date set is January 8.

The fall conference of the *Sunday School Workers of the Southwest Michigan District* was held in October at Redeemer, Lansing. One of the grave problems in the home mission work of our United Lutheran Church was visually realized when the sixty delegates to the conference entered the door of the converted residence which has been used by the congregation for sixteen years as a house of worship and as a meeting place for the Sunday school. The evening meal was served at Bethlehem Church, an American Lutheran mission in South Lansing, where action was taken by the Conference to recommend the Pleasant Hill Bible Camp of the United Danish Lutheran Church as a site for the Summer School to be organized soon by the synod. Sister Theodora Schmidt, Mr. Melvin D. Anderson, R. J. White, D.D., all of Grand Rapids, and the Rev. H. J. Fennig of Battle Creek, made fine contributions to the program.

Trinity Church, Grand Rapids, rededicated their church recently after considerable repairs and renovation during the summer. The parsonage was decorated and repaired also.

Your correspondent was elected secretary of the Central Michigan Pastoral Association of the American Lutheran Conference.

IN INDIANA

By R. H. Benting, D.D.

THIS REPORTER held certain news items in reserve, to let the convention news have the "front page." But we simply must write about

Logansport

Two modest pastors of this synod perform their labors in this city. The Rev. Arthur H. Abplanalp, pastor of *Grace Church*, must be imprisoned in a room or a car and receive the "third degree" before he will consent to let facts speak for themselves. *Grace Church* was organized in October 1918. After a few months the group purchased the Second Presbyterian Church, at Ninth Street and Broadway, at a cost of \$35,000. A large frame parsonage was included in this price. The congregation functioned as an "independent" organization until May 1935, when the Indiana Synod formally received the church into fellowship. Pastor Abplanalp had accepted the call of this congregation at a sacrifice of \$800 in salary. He found a total membership of sixty-seven—"com-

muning and active"—as reported by their former pastor and listed in the parish record. The morale of the people was at a very low level—\$15,000 indebtedness on the property! No heating plant available—the old one being useless! Cold weather approaching! Plaster crumbling—a heavy coat of "calamine" graced the remains of the plastered walls! No finances—Ladies' Aid paying off the salary owed the former pastor! The synod accepted the congregation.

Progress: Reorganization, adoption of the Model Constitution for Parishes of the United Lutheran Church, purchase of Parish Record, one hundred new Common Service Books, introduction of the liturgical service, a font, altar, a pulpit dedicated, new plaster, painting of the exterior and decoration of the interior, new concrete walks, new eight-section boiler with overhauled heating system installed, and reduction of indebtedness from \$15,000 to \$3,000—are the principal items of progress noted to date. The communing membership increased to 143. Mulberry Home



GRACE CHURCH, LOGANSPORT, IND.

was the recipient of \$150. All bills paid to date. Pastor's salary increased by \$200. Two Luther Leagues were organized—Senior and Intermediate. A Brotherhood was organized, and these men entertained the synodical Brotherhood last year—254 delegates being in attendance. A banquet was served in the social rooms. A load of good clothing was prepared and shipped for Flood Relief, and \$37.00 in cash was sent for this cause. Every appeal of the synod is honestly and consistently presented. This church will gradually "evolute" into a fine U. L. C. A. parish. The facts are taken from the records—the publication is the writer's own pleasure.

St. Luke's

of Logansport, R. D. Wheadon, D.D., pastor, never brandishes its record before the public gaze. But we gave a "book review" a few days ago at Kokomo and cornered the pastor before luncheon and asked several pertinent (impertinent?) questions: Did Dr. Wheadon really go to Mulberry and assist in placing fences and generally resuscitate the spirit and morale of that Home? Well—he really did take a personal interest in Mulberry Home. Did he have the Mayor of Logansport in his congregation? Yes—and this "His

Honor" was really a force for good in the church. Did his church pay the "apportionment"? Certainly—when you add the total of "specials" the church more than pays the minimum. Will you present the Anniversary Appeal? Certainly—as a matter of course. Did St. Luke's Church redecorate their church in 1938? Yes, and they also painted the handsome parsonage. This congregation was host to the 1938 Brotherhood Convention after the banquet at Grace Church, and they presented an evening service that lingers lovingly in our memories. It is to be conceded that their fraternal spirit, as manifested during the reception of Grace Church, merits high commendation; for it implied the division of the city field—and pastors and parishes are working in the most beautiful harmony. Indiana Synod is proud of her two churches in the city of Logansport.

Camden

These Lutherans at Camden have a tradition to celebrate "anniversary month." St. Peter's, Camden, the Rev. A. H. Fabianske pastor, observed this event in commemoration of the erection of their edifice in November. This building was dedicated November 23, 1873. The Rev. J. L. Guard was the pastor. This man of God served the pastorate until 1878. The building is in excellent condition. In 1937 both church and parsonage were repainted. In 1938 new furnaces were installed in the two buildings. The steeple of the church was rebuilt, a new roof was added, and the interior of the church was redecorated. Amber lights (lanterns) dropped from the dark, arched ceiling were presented as a memorial to the late Mrs. Amanda Snyder. A new bronze cross and missal stand for the altar were given as a memorial to Mr. and Mrs. John W. Bowman.

The month of November was celebrated with special services. November 13, H. E. Turney, D.D., president of the synod, delivered the chief sermon, and a basket dinner was served in the social rooms. November 27 the pastor preached the chief festival sermon at the forenoon service. The evening services were conducted by the Rev. H. C. Stollendorf of Lafayette, and brief messages were brought by the Rev. Arthur H. Abplanalp of Logansport, the Rev. Carl Sorensen of Deer Creek, and the Rev. C. J. Ferster, superintendent of Mulberry Lutheran Home. St. Peter's Choir furnished special music.

Finances

This has been one of the "good" years in the synod. The membership will not overlook the "official" closing of the treasurer's books early in January—about January 7! Let's strain ourselves over the Christmastide and roll up the dollars—for "the King's Business Requires Haste"! This is a good state, and this is a good synod—and we "admit it."

Pastoral

moving occurred as follows: the Rev. Paul S. Recher from Walton to Otterbein; the Rev. L. Paul Mueller from New Corydon to Walton. Installations respectively on

THE OLD YEAR

By G. Luther Weibel, Trenton, N. J.

BE STILL! Tread softly o'er the floor,
The Old Year's dying, can't you see?
He'll soon be gone forevermore,
And very sad, indeed, are we.

We loved the hours of wholesome mirth,
The happy days spent by his side.
We gathered precious gems of worth,
And life itself was glorified.

Sometimes he hid, as if in shame,
With misty clouds his pleasant face;
His tears poured down in gentle rain;
But still he moved with quiet pace.

He brought us much of love and joy;
Of sweet contentment, too, he gave,
With happy hours of daily toil,
And rest and peace our strength to save.

He brought us tears and sorrows too,
Some aches and pains, and hardships sore;
At times we thought the blessings few;
But yet we loved him more and more.

Alas! the Old Year calmly dies;
With deep regret we see him go.
But while we gaze with longing eyes
A New Year dawns for us below.

Resolve to live for Christ alone;
To hear His message and obey;
That for your sins you will atone,
And love Him better day by day.

November 13 and November 20, by the
Rev. H. C. Stollendorf and Dr. H. E. Turney.

CINCINNATI MEN ORGANIZE

IN RESPONSE to an invitation by the Rev. Lorin L. Spenny, president of the Greater Cincinnati Lutheran Ministerial Association, the pastors and representative laymen of the Cincinnati metropolitan area gathered recently in Zion Church, Park Hills, Ky. After a banquet served by the ladies of the church, the pastors were asked to contribute ideas in three-minute addresses.

Mr. James Wood, St. Mark's Church, Newport, was appointed temporary chairman. After calling upon one layman from each church, a motion was passed to organize. In the discussion which followed, a fine spirit of fellowship and consecration to the cause of Christ through His church was predominant. Four laymen representing the Louisville organization contributed helpful suggestions which were gratefully received. A committee of laymen and pastors appointed by Mr. Wood will meet in the near future to arrange plans for a set-up which will be submitted to a mass meeting of the men of the territory.

Churches to be served by this men's organization include: First, Walnut Hills; Calvary, St. Paul, and Norwood located in Cincinnati; St. Mark's, Zion, St. John's, Hebron, Hopeful, and Trinity located in Kentucky. C. MYRON DANFORD.

SEEING OURSELVES

Some Notes On Americans

By the Parsonage Lady

SANDY put the pot-roast on the scales and stood back a little while he carefully calculated the price. Through the open door came the blare of American Legion drums and bugles, playing in front of the city hall.

"Sixty-five cents." Sandy wiped his hands on his white apron. "They talk about the Yankees working so hard and being so ambitious. I don't know." He smiled tolerantly as he watched the maneuvers of the visiting drum corps. "It seems to me they waste an awful lot of time going to conventions."

I could smile too, and agree. I've been outside my country for nearly three years!

This happened when we had been in British Columbia about seventeen months. I was coming down the side steps of a large hotel, my mind still occupied with the intensely interesting lecture I had just heard. Suddenly I was struck by a fragment of the past, familiar as my own name and yet so vague that within the instant it was gone. It was like walking past a lilac hedge and having the fragrance call briefly into consciousness a forgotten incident of childhood.

English as Heard

But this had been brought by sound, not odor. I turned abruptly and saw that I had walked past a group of middle-aged women, perhaps thirty of them, all talking at once, and very obviously Americans. *I had heard the sound of the voices of my own people!*

That was the beginning of a series of interesting experiences. When we came to Victoria, B. C., Canada, our ears were immediately struck by a great variety of English accents, one might almost say dialects. There was the cockney from whom we bought our first meal, fish and chips; we could scarcely understand him. We became acquainted with our Tyneside neighbors, with families from Inverness, from Yorkshire, from London; and none of them spoke what is termed the "King's" English. We had not much notion of how we sounded to others. When Canadians imitated American speech, by whining through their noses in a horrible way, we joined awkwardly in the laughter. At home we faced each other in consternation. Did we talk like that? We couldn't tell. We hoped not!

At that time we had no radio to bring us American news or voices. Visitors from across the line were infrequent. But eventually we came to hear and to see Americans, and ourselves, in some degree at least, as perhaps we are seen by people of other nations. When a few months ago we were given a radio and could tune in to American stations there was no longer any doubt about it. We do talk through our noses.

Difference in Appearance

That group of women tourists was noticeably American because of their man-

ner of dress and also because of their size. They are shorter than English women and considerably heavier. Another difference is in the facial expression. I would say it is bright and animated. Someone from England or Scotland would probably say: Their faces lack repose!

The first week we were in Victoria a Canadian woman asked me: "Don't you find us rather reserved?" Honestly, I did not, nor have I since. On the contrary, there is an ease born of good manners, and a sincerity among the people here which makes for a decidedly friendly atmosphere. An elderly man of wide experience once said to me: "When Canadians look you in the eye and say, Call on me some time, you can be sure they mean it. They are less effusive than the Americans." Friendliness, I conclude, is a personal characteristic, rather than racial or national.

BALTIMORE LETTER

By Lloyd M. Keller

We are indebted to Dr. James Oosterling, Superintendent of the Baltimore Inner Mission Society, for the following report of twenty-five years of serving love made possible by co-operative Lutheranism of Baltimore.

Inner Mission Society Celebrates Twenty-fifth Anniversary

On the evening of November 18, at Christ Lutheran Church, the Inner Mission Society of the Evangelical Lutheran Church of Baltimore City and Vicinity, celebrated twenty-five years of city and state-wide Christian service. The Ladies' Society of Christ Church served the dinner. Mrs. Thiele, Mrs. Kothe, Sister Zora and Mr. Muelhouse ably assisted in making all in attendance catch the birthday spirit as 325 Inner Mission enthusiasts were seated at the tables. Everything was in such fine taste that all present concurred in the judgment that it was one of the outstanding celebrations for Baltimore Lutheranism.

An unusual gathering of institutional leaders was in evidence at the speakers' table. Institutional representatives and invited guests included: Victor F. Cullen, M.D., Director of all Tuberculosis State Sanatoriums; Col. James A. Pratt, Superintendent Maryland Training School for Boys; Charles P. Price, Warden, Baltimore City Jail; Richard R. Griffith, Superintendent Infirmary, Baltimore City Hospital; Mrs. Edith P. Gardner, Superintendent Montrose School for Girls; William E. Bridges, M.D., Superintendent Eudowood Sanatorium; Mrs. Ida Whaley, Superintendent Southern Home; Mrs. A. E. Welch, M.D., Assistant Superintendent Mount Wilson Sanatorium; Hon. Allen Cleveland, Judge, Juvenile Court of Baltimore; Hon. Thomas S. J. Waxter, Director, Department of Public Welfare; William L. Stuckert, Chief Probation Officer of Baltimore; Paul T. Beisser, Executive Secretary, Henry Watson Aid Society; Charles K. Abrahams, Special Friend of Jolly Acres.

Our soloists were Mrs. Jane Cook, Mrs. Marie Snyder, Mr. Walter Cromwell, Mr. J. Henry Krumrein and Mr. Hayward Henderson, and Mr. Charles E. Quandt, accompanist.

The able and genial Carl M. Distler, president of the Society in Baltimore, was toastmaster, and in his own happy and inimitable way took charge of the evening's program.

The excellent community singing was directed by the Rev. J. Wilbur Drawbaugh. The songs used had been composed by Miss Edith Menkel and dealt with local personalities and affairs.

A telegram of appreciation and well wishes was authorized and sent J. F. Ohl, D.D., in Philadelphia, Pennsylvania, who was so instrumental in helping to organize the local society. A high tribute was paid to the indefatigable treasurer of the organization, Mr. F. W. Kakel.

Facts and Figures Across a Quarter of a Century

The Society has made a place for itself in the hearts and lives, not only of the members of American and United Lutheran Churches in Baltimore, but in the lives and hearts of those in various institutions all over the State of Maryland.

Facts and figures quoted from the Silver Celebration Booklet indicate the growth of this organization:

1913. Organized with 31 charter members and Constitution adopted November 17. G. Albert Getty, D.D., first president.
1914. Carl M. Distler, treasurer, credited first amount of money, \$23.28. First Superintendent, the Rev. Frederick W. Meyer.
1915. Three-day bazaar held to raise money for the purchase of Girls' Hospice, Mrs. F. W. Beck, chairman.
1917. Incorporation of Society and Hospice opened.
1918. Sister Zora Heckart became house-mother. Women's Auxiliary organized.
1919. Harry D. Newcomer, D.D., became superintendent. The Joint Synod of Ohio organization merged with the Society. A Men's Hospice opened. First issue, "Inner Mission News."
1922. Lenten services begun. Rev. James Oosterling became superintendent. The Men's Hospice discontinued.
1923. Regular Hospital Visitor appointed. Opening of the first Summer Home for Children through courtesy of Miss Gertrude Ordwein.
1924. Summer Home transferred to Mount Airy, Maryland.
1928. Parsonage built for the Superintendent of the Society.
1929. Jolly Acres opened as new Summer Home for Underprivileged Children.
1932. Sister Ida became Hospital Visitor.
1933. Jolly Acres was deeded to the Inner Mission Society.
1935. Men's Auxiliary organized. The Rev. L. M. Schulze became assistant pastor of the Society.
1938. With Word and Sacrament, the Society reaches annually 11,000 people in its varied ministry. Summer Home work has grown from 52 to 400 chil-

dren per season. The Hospice has been a home for 426 girls in these twenty years. Family Welfare has averaged 75 families a year. Present membership, 3,268. Total receipts in 1913 were \$417, in 1938 receipts totaled \$35,000. During a quarter of a century, the Society has endeavored to live up to its motto: "Saved to Serve."

Not only do the Superintendent and his Assistant and the Deaconesses take an active part in this Christian service of love to 11,000 souls, but the ministers of the city have proved their willingness to give of their time and talent in order that all these needy souls might be ministered unto.

The Rev. Raymond C. Sorrick submits the following data on:

Messiah Improvements

During the past summer and fall Messiah Church, O'Donnell and Potomac Sts., has been completely renovated. The stone exterior has been steam-cleaned and re-pointed. New cement sidewalks have been laid. The following interior changes have been made: the memorial window above the altar has been re-located in the vestibule of the church proclaiming its message and invitation to all who enter.

A new altar and reredos have been installed and new paneling has been provided for the entire front of the church. The altar is a memorial to the late Dr. D. Paul Lillich by his wife and daughter. The console has been re-located and the choir loft has been elevated to provide for greater service convenience and more churchly appearance. New robes have been provided for the choir. New altar covers and stoles have been procured. The baptistry has been re-located on the north side of the church. The chancel has been increased in depth by one-third and the communion rail has been erected just in front of the altar. Gifts of members provided a new ewer, offering plates, and a pair of single candlesticks.

The interior of the church has been finished in Travertine stone effect with the use of Arvon paint. All the woodwork has been refinished to conform with the new paneling. New lights and floor covering have been provided for the vestibule. New choir robing rooms and a secretary's room have been built. The lecture room has been painted and the floors finished. Two new stops and a set of chimes have been added to the organ, the gift of the late Mrs. Julia Shaffer.

These improvements have been made at an approximate cost of \$8,000, all of which has been covered in cash or in pledges that will mature in one year. The church had a debt of only \$5,000 prior to making these improvements.

With these improvements completed, the church property has been put in excellent shape. A new educational building was erected in 1925 at a cost of \$56,000. The church will celebrate its fiftieth anniversary in November 1939. The church was founded in 1889 under the leadership of the late Rev. Ephraim Felton, who was pastor for twenty-six years, until his death in 1915. He was followed by the

Rev. Carl Mumford, now of Ellicott City, Md.; the Rev. Raymond C. Schindler, now of Altoona, Pa.; and the present pastor, the Rev. R. C. Sorrick, since 1929.

The service of rededication was held Thanksgiving Day, Harvey D. Hoover, D.D., of Gettysburg Theological Seminary, preaching the sermon. The pastor conducted the dedication service. The liturgist was the Rev. Frederick J. Eckert, son of the congregation and senior at Gettysburg Theological Seminary and Licentiate of the Maryland Synod.

Ordination Service

On Sunday evening, December 4, at Messiah Church, the Rev. Andrew F. Theisz, son of the congregation and pastor-elect of the Lutheran Church in Mercersburg, Pa., was ordained to the gospel ministry by the officers of the Maryland Synod, Carl C. Rasmussen, D.D., president, and the Rev. J. Frank Fife, secretary. The pastor of the church conducted the service, and the sermon was preached by William A. Wade, D.D., executive secretary of the Deaconess Board of the United Lutheran Church.

ILLINOIS LUTHER LEAGUE

Reported by Edwin J. Johnson

IN THE six districts of Illinois and St. Louis, Missouri, there is a fine spirit of activity, in keeping with the Luther League slogan, "Alive Unto Christ." Since our state convention in September, there has been renewed activity which bespeaks larger interests and greater consecration.

The Northern District got off to a good start the middle of October when they held their Fall Rally at St. John's, Sterling, with 244 registrations. Professor George Arbaugh of Carthage College was the versatile speaker. Others on the program were Jerry Powers, state president; Miss Caroline Pieper, secretary; Jasper Berhenke, missionary secretary. The officers chosen were Larry Deets, re-elected president; Willis Brei, vice-president; Genevieve Book, secretary; Willard Dameier, treasurer.

The Chicago District held their rally the latter part of October in Wicker Park Church. The program was built around the theme, "Ye Are Living Epistles of Christ," and an inspirational address was given by the Rev. A. R. Addy on this subject. Sister Frieda Buerger of the Inner Mission, offered suggestions how the League could spread joy and gladness in the Research Hospital by giving Christmas boxes of fruit, candy, nuts, etc., which is a part of the League program each year. State President Jerry Powers was present to give a word of encouragement.

Capital District held an interesting Fall Rally at the First Lutheran Church, Pontiac, October 30, with a good attendance and an inspirational session. The pastor of the church, the Rev. F. L. Schreckenbergh, preached the sermon on "Christian Youth: Living Epistles of Christ." Solos were sung by Mrs. Harold Taft and Miss Mary Johns. Officers chosen

were Miss Dorothea Cox of Carthage, president; Bill Swarbrick, III, vice-president, Nokomis; Miss Mildred Huffman of Springfield, secretary; Miss Miller of Mt. Pulaski, treasurer. At the banquet in the evening C. H. Hightower, D.D., of Mt. Morris, gave the address on "Christian Youth: Living Epistles Known and Read of Men."

The Greater St. Louis District is giving fine evidence of aliveness to Christ and His Church. On the twenty-eighth of October they held the annual banquet in Faith Church. Dr. R. G. Shulz, president of Carthage College, gave the address on "Marks of Maturity." The Fall Rally was held November 6 at St. Mark's Church, and the Rev. K. Bruno Neumann of Arenzville, Ill., brought the message on "Personal Evangelism." Another phase of their activity is a Model Luther League Program. A group of young folks have prepared a model devotional program which they will use to help Leagues throughout the district. So far it has been presented to the young people at Batchtown, Ill., where a League is in process of organization; in St. Louis it has been given at Reen Memorial and Mizpah churches.

The committee on the 1939 State Convention are busy with plans and ideas. The convention will be held at Faith Church, and we anticipate a fine experience.

The Leagues of the Fox Valley District held their Fall Rally in Redeemer Church, Aurora, October 16. The Rev. Luther Mueller of Harvard brought an inspirational message on the theme, "Ye Are Living Epistles." Reports of various phases were given, including the state convention, by Miss Ruth Greve. Our good friend Jerry Powers, president, was on hand as an ever conscientious servant of the Lord's work. A supper hour with good fellowship ended a successful rally.

The Fall Rally of the Southern District was held in September, when a fine group met at Murphysboro to consider the theme, "Thy Will Be Done." The Rev. C. S. Powell gave this theme a definite application through the avenues—In the Spiritual Realm—In the Social Program—and in the Foreign Mission Field. A spirited debate was also enjoyed on the subject, "Resolved, That the Church of Today is Losing Its Appeal for Youth." Pastor L. H. Grimes was chairman of the debate and discussion. Some objectives were: That \$50 in our Objective Fund be turned over to the state objective of raising \$1,000 for Carthage College; that for the next six months we endeavor to raise \$150 for the state objective; and that we send our contribution to *The Herald*, the state League journal.

While the thinking, active youth are not in the majority in any one community or district, yet we have the assurance that when these young folks are set on fire with zeal for Christ, they will become living epistles. It will enable us to realize the state objective for Carthage College, which is a challenge accepted by the Luther Leaguers of Illinois. We are also hoping that Leagues now represented in our district and state conventions will take their place and receive the greater blessing.

TREASURER E. C. MILLER HONORED

Pastors and Laymen Express Appreciation
of Twenty Years of Service

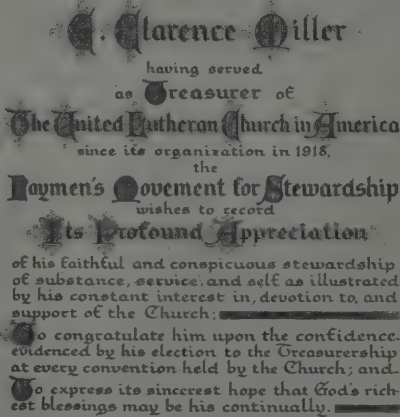
UNDER THE management of the Laymen's Movement for Stewardship a company of prominent members of the United Lutheran Church gathered at the Penn Athletic Club, Philadelphia, Pa., December 7 to express appreciation of the services rendered the Lutheran Church by the treasurer of the U. L. C. A., *E. Clarence Miller, LL.D.* In connection with the meeting and at the close of its program, the testimonial was presented, a copy of which appears herewith. In some respects the Church has thus recorded an expression of its esteem for its treasurer.

The post-prandial portion of the program consisted of brief addresses interspersed with music by the excellent choir of St. John's Church, Melrose Park, Pa., of which congregation Dr. Miller is an active member. The addresses were somewhat subdivided in order to indicate various forms of ecclesiastical organization with which Dr. Miller has been associated. He has been a member of the Board of Trustees of the Philadelphia Lutheran Seminary, and since 1920 its president as the successor of the late Theodore E. Schmauk in that position. Relative to that form of service the secretary of the Board, Dr. Nathan R. Melhorn, spoke. Dr. Miller has also served efficiently on the Board of Trustees of Muhlenberg College. For his service there the president of the institution, Dr. Levering Tyson, voiced the appreciation of students, alumni, and friends. Mr. William H. Hager spoke for the Laymen's Movement for Stewardship, the president of that organization, Mr. J. L. Clark of Ashland, Ohio, being unable to be present. Mr. Hager directed attention to the development of stewardship which has occurred in the United Lutheran Church since the merger in 1919 and stated that Dr. Miller had been a dependable factor in all of these changes in the direction of progress. Dr. Knubel, as president of the United Lutheran Church, spoke of the close association which had existed among the officers of the United Lutheran Church, and declared himself grateful to Divine Providence for the good will, congenial understanding, and co-operation which had been received from the one treasurer whom the United Lutheran Church has provided as his co-worker during the past twenty years. In connection with his tribute of esteem, Dr. Knubel expressed an analysis of Christian character which was the model for effective membership in the Christian Church.

Mr. Belding B. Slifer, president of the Board of Ministerial Pensions and Relief, active layman in congregational and synodical projects, presented the testimonial to Dr. Miller. He created some amusement by referring to persons who lacked un-

derstanding of fidelity to the service of the Church in positions to which no salary is attached. One of these is the treasurer-ship of the U. L. C. A. To somewhat less extended relationships men elected to positions on the boards and agencies of the Church give time and energy to the work entrusted to them without financial compensation. They do find themselves rewarded in less tangible ways.

Dr. Miller responded to the addresses and acknowledged the satisfaction given him by his brethren in the Church.



The Laymen's Movement for Stewardship
of The United Lutheran Church in America

December 7, 1938.

TESTIMONIAL PRESENTED TO DR. MILLER

CONFIRMANDS HONORED AT MT. VERNON CHURCH

ST. PAUL'S Church, Mount Vernon, N. Y., began the celebration of the eightieth anniversary of its founding November 27. The guest preacher for the occasion was J. George F. Blaesi D.D., pastor of St. Peter's, Brooklyn, N. Y., who had been pastor at Mount Vernon in 1901. An elaborate vocal and instrumental program, under the direction of Miss Doris Voester, organist and choir directress, was given by the Senior and Junior Choirs of eighty voices, assisted by Henry Haaf, violinist, and Elsa Paula Cash, cellist. New members of the Jubilee Year were greeted at this service, and anniversary gifts were received and acknowledged by the pastor, the Rev. Edward Stauderman, who had charge of the service.

On the following Friday evening, December 2, a Fellowship Dinner was held in the spacious parish hall under the auspices of the Men's Club and the Ladies' Aid Society. The master of ceremonies was the Rev. Albert P. Stauderman of Teaneck, N. J., a former associate pastor of this church. He introduced in turn,

as guests of the evening, the Mayor of the City of Mount Vernon, Hon. Denton Pearsall; a former mayor of the city, the Rev. James Berg; and the president of the United Lutheran Synod of New York, Ellis B. Burgess, D.D., LL.D. Each speaker, in his own way, extolled the Grace of God and the value of the Christian Church to the community.

On Sunday evening, December 4, a festival service was held in commemoration of former confirmation classes. Brief reminiscent addresses were given by representatives of class groups since 1870, namely, by John G. Wintjen of the class of 1881; Frederick C. Roscher, class of 1902; Edward F. Stauderman, class of 1918; William B. Schoenborn, class of 1929; and Herman Blume, class of 1938. This was one of the high points of the celebration. Two of the oldest living confirmands, both of whom are still active members and regular worshippers in this church, participated in the service: Mrs. Louise Mott, confirmed sixty-eight years ago, and Miss Marie C. Wintjen, confirmed sixty-two years ago. A social hour in the Sunday school rooms followed the church service. Here refreshments were served and pictures of olden times were shown on a screen. This noteworthy event was sponsored by the Dorcas Society, the Young People's Society, and the Senior Choir.

Sunday evening, December 11, there was a festival service for the children of the church, featuring the colored historical pageant, "The Heritage of the Child," in which fifty pupils, teachers, and officers took part. This service was sponsored by the Sunday School Teachers' Association of which Frederick Beckerich is the president. New pupils of the year 1938 were greeted at this time.

The festivities were brought to a conclusion on Sunday evening, December 18, with a "Candlelight Carol Service" sponsored by the combined choirs of the church. Traditional Christmas carols of many lands were sung to the accompaniment of organ, violin, and cello. Lighted candles at each pew, mounted on high standards, added an atmosphere of Christmas charm.

Ten pastors served this congregation during these eighty years. The present pastor, the Rev. Edward Stauderman, now served the congregation for thirty-two years. EDWARD STAUDERMAN.

A UNIQUE BAPTISMAL SERVICE

SEVENTEEN members of the same family, all baptized at one ceremony, will be found in the records of St. John's Lutheran Church, near Salisbury, Pa. This is a unique experience in pastoral acts. November 17 Clay H. Murray, a farmer, his wife, and their fifteen children were

baptized by Pastor S. D. Sigler. Six of the Murray children are boys and nine are girls. Ten of these children attend Sunday school regularly, and the same ten attended the Vacation Bible School last summer. It was then, according to Mr. Sigler, that the children became inter-



THE MURRAY FAMILY

ested in religious life and interested their parents in church membership.

Pastor Sigler writes: "I visited a home in one of our rural communities consisting of father, mother, and fifteen children. While there I baptized the father, confirmed the father and mother, and baptized the fifteen children. The oldest child is fifteen years old and the youngest is two months. The family had planned to go to the church for this service, but due to sickness they were unable to do so. I presume that this is an outstanding record of baptism in the history of the Lutheran Church."

WEST PENNSYLVANIA NEWS

By Alfred O. Frank, D.D.

The York County Ministerial Association invited the wives to the December meeting to hear the topic, "The Pastor's Wife." The speakers were Mrs. Joseph B. Baker and Mrs. William A. Janson. Following the interesting messages, both husbands and wives entered into the discussion in serious and humorous vein. We noted the one bachelor present listened with thoughtful attention.

Recent resignations in the York district will leave quite a gap. The Rev. Warren C. Johnson resigned as pastor of St. Luke's, York, to accept a call to Second Lutheran Church, Baltimore. Mr. Johnson is president of the County Ministerium and will be missed in the city and conference. The Rev. T. H. Ressler, resigned the Wolf-Jacobus Parish to enter mission work with the Board of American Missions in New York City. His genial fellowship and sound preaching will be missed by his colleagues in York County. Both leave with the warmest interest and goodwill of their parishes.

The Rev. William A. Jansen observed the twelfth anniversary of his pastorate in

Messiah Church, York, December 4. Dr. G. Morris Smith, president of Susquehanna University, was the guest speaker at the morning services. Mrs. Jansen was in charge of the evening service, which was the Thankoffering Service of the Missionary Society.

Life is just a song to John H. Eyster, alderman of the eleventh ward, York, and member of Zion Lutheran Choir, York. He joined a choir at the age of nine years and will soon mark his fifty-third consecutive year as a choir singer.

Those within range of York's radio station WORK have opportunity to become acquainted with Lutheran preaching. Dr. Joseph B. Baker, pastor of St. Matthew's Church, has been broadcasting a service for a number of years and now is on the air each Sunday morning. Since October, St. Paul's vesper service has been broadcast each

Sunday by Dr. Alfred O. Frank.

York County Luther Leaguers are engaged in a Forward Movement with a special objective of organizing young people's work in many of the congregations which now do not have such organizations. The plan is looking forward to the State League convention next summer.

PORTAGE CONGREGATION ORGANIZED

BETHLEHEM CHURCH, Portage, Wis., was formally organized the first Sunday in Advent, November 27.

Work in Portage was begun June 1, 1938, under the direction of the Rev. Dwight H. Shelhart, missionary for the Synod of the Northwest. After canvassing the entire community of 7,000 population and finding many unchurched people and unchurched

Lutherans, with the approval of the Board of American Missions, services were opened by Pastor Shelhart on August 21. There were fifty-eight in attendance at the first service.

The congregation rented the Episcopal parish house as a place in which to worship and with the co-operation of the Episcopal congregation, who loaned the Lutherans an altar, brass cross, etc., the new congregation began its worship in a very churchly atmosphere. With the fine co-operation of the Episcopalians the new congregation will be able to use their hall until a permanent place of worship can be provided.

Sixty-eight people joined the congregation as charter members November 27. There were three services held on that day. In the morning all members were formally received, confirmed or baptized. Dr. J. H. Dressler of Minneapolis preached at the morning service. In the afternoon the first church council was formally installed and the sermon was preached by the Rev. E. R. Wicklund of Oshkosh, Wis. In the evening the preacher was the Rev. John I. Meck of Racine. At the afternoon and evening services the choir of St. John's, Oshkosh, furnished the music.

Pastor Shelhart will remain in charge of the newly organized congregation until they are able to call their first pastor.

"NEW METHODS FOR NEW TIMES"

was the theme of the thirty-second annual convention of the Women's Missionary Society of the Southern Conference of the Synod of California, held in Grace Church, Alhambra, the Rev. D. Edward Wright pastor.

The president, Mrs. Edward N. Spier of North Hollywood, presided at all sessions. The convention hymn was, "New Every Morning is the Love." Solos were an inspiration at each session and the choir and soloists of Grace Church brought beautiful messages in song at the evening service. The devotions were based on "The New Creature," "New Things," "New Commandment," "New Mind," "New



THE CHURCH AND CONGREGATION AT PORTAGE, WIS.

Mercies," given by Mrs. E. C. Bentz, Mrs. William Opperman, Mrs. L. A. Harshman, Mrs. A. C. Bertelsen, Mrs. M. Seltenreich, and Miss M. Newlove.

There were 457 in attendance, Little Arlene Wizeman, a Light Brigader from Hollywood, was the youngest, and Mrs. Kate Holvei, ninety-two years of age, from Huntington Park, the oldest in point of service.

Mrs. J. E. Hoick, the California representative on the General Board, gave an interesting account of the Executive Board meeting and the program outlined for the coming year. She also gave an account of her visit to Konnarock Training School.

Mrs. Ruth Larson reviewed the foreign study book, "The Church Takes Root in India"; Mrs. Iva A. Baltzly the home study book, "The American City and Its Church."

Miss Florence Welty addressed the convention giving "The Growth of the Christian Church in India." At the evening meeting she gave interesting facts as the two reels of motion pictures on our work in India were shown.

The Rev. J. Herbert Weaver gave a report of the work of Social Missions here and the receipt and distribution of over \$1,000 in money and clothing during the past year.

The Women's Missionary Society of the Southern Conference sponsors the Ruth Camp for Girls on San Geronia Mountain. Mrs. D. E. Wright is supervisor of the camp and gave a very fine report.

Mrs. C. J. Chelson gave the report of the School of Missions which is held the last week in September and urged all missionary women to attend. Mrs. William Keighley, Light Brigade secretary, brought a wonderful display of materials and constructive helps which are available for leaders.

The department secretaries demonstrated their work in pantomime. They were exceptionally well given and made a profound impression.

The Light Brigade of Grace Church presented the playlet, "Our Thank-Offering Year," amid a bower of multi-colored chrysanthemums and ferns.

Mrs. Phil. Wizeman had the literature on display and Mrs. L. A. Harshman the India Lace.

The following officers were elected: President, Mrs. E. N. Spier, North Hollywood; vice-presidents, Mrs. D. E. Wright, Alhambra, and Mrs. Guy Hudson, Beverly Hills; secretary, Mrs. H. D. Bauer, Huntington Park; treasurer, Mrs. A. C. Bertelson, Huntington Park; historian, Mrs. J. E. Hoick, Los Angeles. Mrs. Phil. Wizeman was appointed Mission Study secretary and Mrs. J. P. Million Thank-Offering secretary.

A round table discussion, led by Mrs. Daniel J. Snyder, proved very helpful and was much enjoyed when her ready wit kept the discussions from becoming too involved.

The Young Women's session began with a beautifully appointed banquet, presided over by the president, Miss Katherine Roedel. Autumn colored leaves, which are scarce in California, were used as table decorations as were American Indian pieces of handwork, most of which came from Rocky Boy Mission. This formed the

setting for the address of the evening on Rocky Boy Mission by Mrs. Elsa King Frey.

The Young Women's Missionary Society of Grace Church presented a clever playlet, "Miss Advance," written by Mrs. J. E. Hoick.

A fine musical program was given by Jeanette Mathews, Dorothy Redding, Anida Leopold, and Esther Lindhart. Enthusiastic group singing was led by Annabel Wright, Young Women's Department Secretary.

The officers elected were: President, Miss Katherine Roedel, Alhambra; vice-president, Mrs. Sagred Sketch, Hollywood; secretary, Miss Mary Hanson, Pasadena; treasurer, Miss Grace-Esther Frey, Hollywood; historian, Mrs. D. Weaver, Huntington Park.

ELSA KING FREY.

THE BEST-KNOWN PROPHECY

(Continued from page 3)

ingly necessary. Today there is no need for signs, provided we have the faith to believe the word of God. It was but natural that Isaiah would suggest to Ahaz, in the absence of faith, that he ask for a sign. But Ahaz was not only a wicked and irreligious man: he was a hypocrite, and he virtuously said that he would not tempt God.

A God-given Sign

Isaiah therefore said that the Lord Himself would give Ahaz a sign. And this sign is the heart of this Christmas lesson. "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." As understood by St. Matthew (1: 23), and according to the explanation given by him, it teaches definitely the doctrine of the virgin birth of Christ, which is in harmony with the first chapter of St. Luke's Gospel, namely: that the virgin Mary was the mother of Jesus; that God was His Father; and that the Holy Spirit came upon Mary and the power of the Most High overshadowed her at the time of the conception in her womb of our blessed Lord. The facts of the Gospel are in perfect accord with the prophecy, and they alone give a satisfying solution to the mystery of the prophet's statement.

Let us look at this word a little more closely. The two foci of the verse are the words, "virgin" and "Immanuel"; that is, the truth contained therein seems to revolve about these two central thoughts. Now what is the implication of these words? In the first place it is pointed out that the word in the original Hebrew ("Almah") does not actually mean virgin ("Bethulah") in the sense in which we use that word. It means a young woman of marriageable age, a maiden. This is true: and the word is wisely chosen. It is one of those instances in which inspiration may be expressed even in the selection of a word, as in St. Paul's emphasis of the singular "seed", not "seeds" (Gal. 3: 16); Gen. 12: 7), (even though we may not be committed to verbal inspiration). We find in Hebrew prophecy two

points of view, first that of nearer historical realization, and secondly, of remote fulfillment. For example, Israel's restoration may refer both to her return from captivity and to the far more important return from the bondage of sin, in her redemption. If Ahaz was to have a sign that would mean anything to him in his day in connection with the birth of a child, as for example, of Isaiah's second son, Maher-shalal-hash-baz (Isa. 8: 3) the word "almah", maiden, would be most suitable. It was the pledge of the birth within a short time of a man-child. But if the prophet has something else in his mind concerning the great future of Israel's deliverance, not from Syria or any other temporal power, then perchance the word "almah" might be used, but with a specialized meaning of "virgin." In the story of Rebekah (Gen. 24) she is spoken of as "almah", maiden, "bethulah", virgin, and as "na'arah", damsel. The Greek translation gives "parthenos", virgin, for both *almah* and *bethulah*. For it was a fact that that maiden was a virgin. Even so in Isaiah, while "*almah*" is used of the mother, the Greek gives "parthenos", virgin, for that was the interpretation of the translators of that later period, that while *almah* may have pointed to some maiden as the prophet's wife, there was some application to the birth of a son to a real virgin. Then there is the other central thought of his name Immanuel, God with us. When Isaiah's wife bore his son, God did not direct him to call his name Immanuel. But when Jesus was born of the virgin Mary, he was Immanuel, God with us. Matt. 1: 23.

Thus we have in the doctrine of the virgin birth of our Lord these two important truths concerning Him that He was a true man, born of a woman, and yet that He was the Son of God, for God alone was His Father. That was a miraculous birth. So it was; and as such it was a real sign. For "sign" both in Hebrew and in Greek suggests a miracle, something out of the ordinary experience, as when Ahaz was directed to ask a sign from the heaven above or from Sheol, below.

The Virgin-Life

The virgin birth is a fact, foretold definitely in prophecy and definitely announced in the Gospels. And this fact satisfies us as nothing else can satisfy us, when we think of the birth of Jesus Who shall save us from our sins. For only one who was himself without the taint or suggestion of sin could do that. His whole life was spotless, undefiled, separate from sinners—truly a virgin life, which in itself is the miracle of miracles, and can find its explanation only in the fact of the blessed truth of the virgin birth.

THE L. S. A. A. IN NEW YORK

THE ANNUAL conference of the New York Area of the Lutheran Student Association of America was held Sunday afternoon, December 4, in St. Peter's Church, Manhattan. The two hundred students who attended represented many local colleges, including Barnard, Columbia, City College

of New York, Hunter, New Jersey College, New York University, Princeton, Rutgers, Union Seminary, Upsala, and Wagner. Thirty-five members of the Young People's Fellowship of St. Peter's Church were also present.

The Rev. Fields of Montana led the hymn singing that opened the program which then proceeded under the leadership of Mr. Russell Olson of Union Seminary. The Rev. George Aus, Ph.D., pastor of Trinity Norwegian Lutheran Church in Brooklyn, conducted the devotional service and interpreted the theme, "Christian Community Living," in the light of biblical research. The devotions were followed by a short greeting from the Rev. Alfred B. Moldenke, Ph.D., pastor of St. Peter's Church.

Hanns Lilje, D.D., of Berlin, Germany, executive director of the Lutheran World Convention, presented the main address on the conference theme, which provided material for a forum conducted by Ralph H. Long, D.D., of New York City, executive director of the National Lutheran Council. The Rev. W. John Villeneuve, assistant pastor of St. Peter's Church, closed the afternoon program with prayer.

Supper was served in the parish house auditorium and was under the direction of the Hunter College Lutheran Student Association of America, which meets monthly at this church. Mr. Heinrich P. Suhr, former president of the Lutheran Student Association of America, gave a report of the Ashram Conference of 1938. Various reports of the work of the L. S. A. A. as carried on in this country and in foreign fields were presented. The conference was concluded by Dr. Lilje's informal summary of the theme.

INGEBORG SCHULZ.

CHURCH STATISTICIANS' CONFERENCE

Wittenberg College Entertains Twenty-first Convention of Inter-Lutheran Experts with Figures

D. L. KEYSER, director of admission and alumni secretary of Wittenberg College, was elected treasurer of the American Lutheran Statistical Association, at the closing session of the twenty-first annual Convention of Statisticians of all American branches of the Lutheran Church, in session November 7-9, on the Wittenberg campus. He succeeds Dr. Amandus Johnson of Philadelphia who resigned from the post.

Officers who were renamed to their respective positions included: President, the Rev. Ira F. Frankenfield of Tower City, Pa.; honorary president, Dr. O. M. Norlie of Decorah, Iowa; secretary, Miss Hazel E. Swoyer of Columbus; and auditor, the Rev. Adolph Ebert of Canton. S. O. Michael, D.D., of St. Louis, Mo., was elected vice-president of the association. He succeeds Dr. V. I. Vestling of Columbus.

The next convention will probably be held in the spring of 1940 in Philadelphia.

A resolution was passed at the meeting to bring the value of statistical analysis before the Lutheran churches in the *National Lutheran Bulletin*. Mr. Keyser

stated that it is the plan of the association to present the statistics in graphic forms so that the people will more thoroughly understand them.

Dr. W. H. Greever of New York, secretary of the United Lutheran Church, was named chairman of a committee to seek methods to standardize statistical reports of Lutheran churches. He is to be assisted by Dr. Ralph H. Long of New York, director of the National Lutheran Council, and Miss Mary E. Boozer of New York, statistician of the National Lutheran Council.

During Tuesday morning's session of the convention a resolution was passed in memory of two past members of the organization: Dr. Ernest Eckhardt of the Missouri Synod, and Dr. George L. Kieffer of the National Lutheran Council.

Speakers on the Tuesday morning program were Dr. Michael of St. Louis, statistician of the Missouri Lutheran Synod, who spoke on the "Improper Use of Statistics in Church Work"; Dr. Norlie of Luther College in Decorah, Iowa, who read a paper on "The Tercentenary of the Swedes and Finns," prepared by Dr. Johnson, director of the American Swedish Museum in Philadelphia, who was unable to attend; and Dr. Rees Edgar Tulloss, president of Wittenberg, who opened a discussion of the topic, "Mortality in the Churches."

—Wittenberg News Bureau.

LIQUIDATION OF DEBTS MARKS TENTH ANNIVERSARY

ST. JOHN'S United Evangelical Protestant Church, New Sewickley Township, Beaver County, Pa., celebrated the tenth anniversary of the dedication of the present church with special services November 18-20. In spite of inclement weather, approximately 150 members and friends partook of a basket dinner Friday evening, November 18. At eight o'clock the anniversary service was held. The Rev. J. O. Gilbert of Harmony, Pa., addressed a large congregation on the theme, "Our Spiritual Manhood in Christ."

During the year 1938 St. John's congregation decided to undertake the liquidating of the debt which remained on the building, amounting to approximately \$10,000. The tenth anniversary served as the impetus for this task. In spite of adverse financial conditions which generally prevailed, the members, trusting in the Lord, responded with a will and on the very eve of the anniversary reached the goal.

November 20, the congregation witnessed the burning of the mortgage and notes at a very impressive service. H. H. Bagger, D.D., president of the Pittsburgh Synod, preached the sermon, using as his text Psalm 29:11. On Sunday afternoon a capacity audience heard a former pastor, the Rev. Theodore F. Fischer of Cambridge, Md., speak on the theme, "How We Build." In the evening a service of song and thanksgiving was held and C. W. White, D.D., superintendent of the Zelenople Orphans' Home, spoke, basing his remarks upon Psalm 100. The pastor, the Rev. C. S. Hayner, was in charge of these special services.

One-hundred-three years ago a group of worshippers, reared in the Lutheran, the Reformed, and the United Evangelical churches, organized a congregation which was United Evangelical in polity. During this entire period it has remained non-synodical though served by pastors of the Evangelical, Reformed and Lutheran faiths. The present pastor is the second Lutheran to serve this congregation, having taken up the work December 1, 1936. Beginning with a group of some thirty families, this congregation today numbers approximately 390 confirmed members.

During its history this congregation has outgrown two church buildings and dedicated the third edifice ten years ago. This last structure, a beautiful brick building of Gothic design, is now entirely free of debt, a fact which testifies to the loyalty and oneness of the members. This fine rural church stands upon a hill, a beacon light to the surrounding country.

\$80,000 IN OFFERINGS

Zion, Frackville, Pa., Sunday School Has Notable Record

IN ANOTHER month Zion Congregation, Frackville, will complete sixteen years of special effort in Sunday school offerings. It was the last Sunday in January 1923 that the Sunday school responded to a challenge by the pastor, who had been with them seven months, to start a building fund. In those days a Sacrifice Sunday was held every month—now only three times a year. When five years had passed and the average offering per Sunday over that period was \$100, the church at large was astonished. Sixteen years have passed, and despite almost hopeless conditions and large losses in membership in the coal regions, this Sunday school reports a total of \$80,000 received in offerings, an average of \$5,000 a year and just a little less than the original \$100 a Sunday.

In 1938 Zion celebrated seventeen years of weekday religious instruction and the fifteenth consecutive year of daily vacation Bible school. The catechetical program is also one of Zion's strong points. An average of eighty-four catechetical instruction periods are given each year. January 1, 1939, Zion's debt is only \$15,500. Benevolence has been paid in full. Zion was the first contributor to the Anniversary Appeal. All Church festivals which fall on weekdays, such as Epiphany, Ash Wednesday, Ascension, etc., are observed with morning services. The Rev. W. L. Gallenkamp is pastor of the congregation.

MISS AGNES SCHADE DEAD

BY TELEGRAM from Pastor Hans O. F. Simoleit THE LUTHERAN learned of the death on December 19 of one of our veteran missionaries in the India Mission, Miss Agnes I. Schade. She died at her home in Monaca, Pa., and the funeral service was held Wednesday afternoon, December 21. Miss Schade retired from active service in 1925, after long and faithful service in India. An appreciation of her life and work will appear in a later issue of THE LUTHERAN.

DR. SHIMER DEAD

Prominent Lutheran Scientist Dies in Easton, Pa.

PORTER W. SHIMER, Ph.D., died at his home at Easton, Pa., December 7, in his eighty-second year. He was a member of St. John's Lutheran congregation. Some years ago he served as a member of the vestry of the congregation and was a regular attendant until recently, when he suffered failing eyesight.

Dr. Shimer was said to have been one of America's greatest scientists. He was an outstanding chemist and metallurgist. He was a graduate of Lafayette College of the Class of 1878, graduating with the degree of Mining Engineer. In 1878 he spent the summer and fall months in the laboratory of Dr. Thomas M. Drown and here he developed a more accurate method of determining silicon in iron and steel. He became chief chemist of the Thomas Iron Company immediately after graduation and from 1879 to 1885 became chief chemist for Dr. Thomas M. Drown, professor of analytic chemistry at Lafayette College. He was a lecturer on iron and steel at Lafayette College from 1894 to 1902. He refused a call to the Massachusetts Institute of Technology in 1894, was awarded the John Scott Medal of the Franklin Institute for invention of combustible crucible in 1901; he was the inventor of a new process for case hardening iron and steel, for which he received a Congressional Medal. He was the author of many articles on new methods and apparatus used in analytic chemistry.

Dr. Shimer was a Fellow of A. A. A. S.; member of the American Chemical Society, American Institute of Mining Engineers,

American Institute of Chemical Engineers, Franklin Institute, American Society Testing Materials, and other scientific and historical societies.

He did much research work with reference to the early Pennsylvania German settlers.

Dr. Shimer is survived by his widow, who is a sister of the late Dr. George W. Sandt, former editor of THE LUTHERAN. He is survived by two sons and two daughters, all of whom are noted for their high standing in scientific and educational circles.

His pastor, Franklin K. Fretz, Ph.D., D.D., officiated at the burial service and interment, which took place in the Easton Cemetery.

F. K. FRETZ.

PERSONAL

The Rev. K. Y. Huddle, pastor of the Rockingham Parish of the Virginia Synod since September 1936, has resigned his work there, effective December 7, to take up the pastorate at St. Andrew's Church, at Andrews, N. C., a church aided by the Board of American Missions.

The resignation of Pastor Huddle came as a complete surprise to his members and was regretfully accepted by the council.

Work in the Rockingham Parish has progressed splendidly under the tactful leadership of Pastor Huddle in that the apportionment is being paid 100 per cent for the first time by some members. The parish has accepted and put into use the complete Lutheran Order of Worship, the Common Service, with necessary changes in chancel and hymnals.

EXPRESSIONS of regret combined with well wishes when the resignation of the Rev. John R. Strevig was read Sunday, November 27, in St. Thomas and Fort Loudon Churches of the St. Thomas Parish, Pa. The resignation is to become effective December 31. January 1, 1939, he and his family will move to Abbottstown, where he will become pastor of the Abbottstown-East Berlin parish.

Mr. Strevig has been pastor of the St. Thomas Parish since his graduation from Gettysburg Theological Seminary in June 1936. This pastorate has been fruitful both in spiritual and material advances. He reports thirty-one baptisms, fifty-one new members, nineteen reclaimed, four weddings, twenty-one funerals; this in addition to a great number of sick and hospital calls. The physical equipment of the church has been enlarged and improved. A new parsonage was bought and a lot adjoining the church was purchased. Despite these additional expenditures, the present indebtedness is only \$96. The church has reflected the result of systematic planning and an increased sense of stewardship in meeting its apportioned benevolence.

The Rev. Day B. Werts, pastor of the Woman's Memorial Church of Spartanburg, S. C., for the past five years, resigned in October to become pastor of St. Paul's, Nashville, Tenn. Mr. Werts served as president and secretary of the Spartanburg Ministerial Association. During his

pastorate here the church has enjoyed rapid growth, almost doubling in membership. He has been an active worker among the young people in the city and has served in official capacities for the Hi-Y Club and the Y. M. C. A. He organized a Boy Scout troop in his own church.

He was ordained to the ministry by the South Carolina Synod in June 1932, and served for a few months as assistant to the pastor of St. John's Church, Charleston, S. C. He succeeded the Rev. E. B. Keisler as pastor of the church at Spartanburg.

CONGREGATIONS

Albany, N. Y. First Church, Chalmers E. Frontz, D.D., pastor, has been the scene of many activities since the fall schedule began soon after Labor Day. The parish house, appropriately named the Friendship House, is the place for many of the Lutheran gatherings of the capital district. The services of the church and the activities of its auxiliaries have been many and varied.

There are two services held each Sunday in the Friendship House, the Matins at 8.30 A. M., and The Service conducted at 11.00 A. M. There has been a splendid increase in the attendance this year over the past few years. The average attendance is showing a consistent increase of forty. Both services are conducted by the pastor. The services have been made more worshipful by the fine singing of the Junior and Senior Choirs of some forty voices.

The Sunday school was host to 150 Sunday school workers of the Capital District September 30, when the message of the evening was brought by the Executive Secretary of the Parish and Church School Board, Dr. S. White Rhyne. Dr. Paul C. White, secretary for Religious Education of the United Synod of New York, presented the synodical program for Parish Education. Approximately fifty church workers have been taking courses sponsored by the Capital District Lutheran Pastors' Association for Leadership credit. The courses offered and their instructors are: "Our Congregation and Its Work," Dr. T. O. Posselt, Albany; "The Life and Teachings of Jesus," the Rev. Henry Dickert, Pittsfield, Mass.; "Methods of Teaching," Dr. C. E. Frontz, Albany. The course ended November 23.

The Eastern District Luther League assembled in the Friendship House November 22, to participate in the state-wide Unity Rally.

Louisville, Ky. December 4 the eighth anniversary of the Rev. H. G. Schwegler as pastor of Memorial Church, Louisville, Ky., was observed with special services. Nearly 1000 persons were present, with chairs in every room and available space. During the past eight years 921 members were received, 160 baptisms and 104 marriages were performed, 119 funerals were conducted. The attendance at the church service has grown until at every service chairs must be placed in the aisles and standing room often is hard to find.

The past year has been a fruitful one for the congregation. The total number of new members received has been 179. The in-

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debtedness on the church property has been reduced \$10,000. On Thanksgiving morning an offering of approximately \$1700 was laid on the altar as an expression of gratitude for mercies received.

The congregation has become the largest in the synod, based on its communing membership. The average attendance for the past year is over 700.

Philadelphia, Pa. Immanuel congregation, West Philadelphia, the Rev. Henry Cornhelsen, Jr., pastor, celebrated the tenth anniversary of the datestone laying and the completion of two years of its Tenth Anniversary Prayer and Sacrifice Fund. A fellowship dinner was held at which the Rev. Dr. E. P. Platteicher was the principal speaker and on Sunday, December 4, at The Service the Rev. F. Eppling Reinartz occupied the pulpit. For the two-year period completed, the Sacrifice Fund has received \$15,686.82. This sum is entirely a freewill offering and gifts are placed on the altar to be consecrated the first Sunday of each month. The fund is to reduce indebtedness. A daily prayer as well as a daily sacrifice is requested. For eight years Immanuel has also paid its apportionment in full.

Staunton, Va. The address delivered by Dr. James C. Kinard, president of Newberry College, Newberry, S. C., at Christ Church Sunday evening, October 30, was a gripping, straightforward statement of "The Legacy of Luther" which held the close attention of the congregation. The church was crowded to the doors, many occupying chairs placed in every available space. The choir sang special music appropriate to the Reformation Season. The Rev. Alfred R. Shumate, president of the Staunton Conference and pastor of Grace Church, Waynesboro, was liturgist; and the Rev. Raymond D. Wood, pastor of Christ Church, introduced Dr. Kinard.

The annual sessions of the *Augusta County Lutheran Association for Religious Education* were held in the classrooms of Christ Sunday school November 19. There was a total enrollment of eighty-two persons, fifty-six of whom received certificates for work done. "My Preparation," by Dr. O. F. Nolde and Dr. Paul J. Hoh, was taught by the Rev. W. H. McCray of the Churchville Parish; "The Old Testament," by Dr. H. C. Alleman, was taught by the Rev. D. W. Zipperer of the Zion-Bethlehem Parish; "The Child from One to Twelve," was taught by the Rev. Alfred R. Shumate of Waynesboro; "A Study of Adolescent Development," was taught by the pastor, the Rev. Raymond D. Wood, and "Towards Understanding Adults," by the Rev. H. E. Poff of the Mt. Tabor congregation.

It was gratifying to the dean, Captain J. Worth Pence, and to the secretary of the school, the Rev. Alfred R. Shumate, that every Lutheran church in Augusta County was represented. In addition five persons were in attendance from our church at Harrisonburg, of which the Rev. A. J. Shumate is the pastor. At the closing session women of Christ Church were hostesses at a social hour.

Tiffin, Ohio. Wayne O. Kantner, D.D., recently sent to the members of the con-

gregation of which he is pastor a very carefully prepared message which he urged them to study. It begins with a series of paragraphs which describe the conditions in the world to which the Church brings its message. With the word "paganism" the message deals in three paragraphs: the first of these defines paganism as the regime in which the law of the jungle is in control and where Might makes Right, where every right of man and every sanctity of home and family are disregarded, where drunkenness and vice, crime and viciousness are manifested. Against this the Church contends. Because of its enemy and also because of its power, the Church has a right to ask the rededication of the lives of its people to their Lord. The communication closes: "Support the Whole Program of the Whole Church."

COMMISSION OF ADJUDICATION

The Commission of Adjudication will meet at 11:00 A. M., January 12, 1939, in the Raleigh Hotel, Washington, D. C., for elections and such other business as may be properly presented. George J. Gongaware, Sec.

SYNOD

The one hundred tenth annual convention of the *Lutheran Synod of Virginia* will be held in St. Mark's Church, Roanoke, Virginia, J. L. Sieber, D.D., pastor, January 24-27, 1939. Opening session, 7:00 P. M. HUGH J. RHYNE, Sec.

NOTICE

The twenty-sixth annual convention of the *National Lutheran Educational Conference* will be held January 8, 9, 10, 1939, at the Brown Hotel, Louisville, Ky., according to an announcement made by Dr. Henry J. Arnold, Conference Secretary-Treasurer.

OBITUARY

The Rev. David Spangler Fox entered into life eternal November 17, at the home of his son-in-law and daughter, Mr. and Mrs. C. P. Groseclose near Marion, Virginia. He was born December 31, 1855, at Burkes Garden, Virginia. January 1, 1880, he married Miss Mary Greever of Burkes Garden. To this union were born five children, three of whom survive: Mrs. C. P. Groseclose and Mrs. William F. Murdock of Marion, Virginia, and Martin Luther Fox, Norfolk, Virginia. His beloved wife preceded him in death twelve years ago. Pastor Fox received his early education at the Academy in Rural Retreat, Virginia, and his theological training was largely received from the late Dr. J. B. Greever. He was ordained by the Southwest Virginia Synod, August 17, 1890, having preached three years prior to his ordination.

His ministry was spent in what is now the Virginia Synod. He served the following parishes: Washington County, Kimberlin, Cripple Creek, Radford-Pulaski, Shenandoah, and Augusta County, from which he was forced to retire in 1924, on account of failing health. On occasion he did supply work for several years following his retirement.

He gave thirty-seven of his best years to the active ministry. During the last years of his life he was confined to his room and bed, yet he maintained an active interest in all the work of the Church. Upon retirement he united with Marion Lutheran Church, Marion, Virginia, to which he was a constant benediction. He preached and lived the simple Gospel in a powerful way.

Funeral services were conducted at Pleasant Hill Lutheran Church, near Marion, Saturday morning, November 19, and interment took place in the nearby cemetery. The services were conducted by his pastor, the Rev. Carl A. Honeycutt, assisted by his two former pastors, Dr. E. H. Copenhaver and the Rev. H. J. Rhynie, secretary of the Lutheran Synod of Virginia. Carl A. Honeycutt.

RESOLUTIONS

Whereas, the Sunday School Association of the Church of the Atonement, Racine, Wis., at its last meeting passed a motion that a resolution of respect to our esteemed co-worker, Charles A. Draeger, be spread upon the minutes of this meeting; a copy to be sent to the bereaved family and copies to be published in the *Atonement News* and *THE LUTHERAN*.



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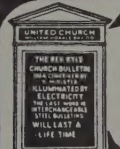
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We, the members of the Sunday School Association of the Church of the Atonement of Racine, Wis., desire to express a profound sense of loss, which we and our beloved church have sustained, in the death of Mr. Charles A. Draeger.

A faithful and loyal member of our church and Sunday school since November 1917, he having previously served in Holy Communion Church of this city. He was a former Sunday school teacher, superintendent, and a member of the church council. Therefore be it resolved:

That we humbly bow in submission to the will of our heavenly Father Who has removed him from our midst.

That we record our deep appreciation for his fine spirituality, for he was characterized by a stalwart and triumphant faith and was an inspiration to all.

That we extend to his bereaved family our heartfelt sympathy and pray that the God of all grace may comfort and sustain them in their sorrow.

That a copy of these resolutions be sent to the bereaved family:

That a copy be recorded in the minutes of our Sunday School Association, and that a copy be sent to the *Atonement News* and *THE LUTHERAN* for publication.

Respectfully,

Victoria M. Pierce,
D. F. Hammond,
Melvin S. Wee.

For the Sunday School Association.

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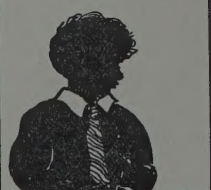
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